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For the Great Cause

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For the Great Cause

[Ecclesia Docens et Discens]

SOME BITS OF
SPIRITUAL "MUNITION-WORK"

IN HEAVEN'S "GREAT CAUSE," AND OUR OWN;

TOGETHER WITH
SOME EARLIER WORK FOR THE CHURCH

BY

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ABERDEEN:

AT THE "DAILY JOURNAL" PRESS

MCMXV.

[The Profits from this issue to go to the National War Funds.]

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TO
THE CONGREGATION OF CASTLE-DOUGLAS PARISH CHURCH,
IN REMEMBRANCE
OF HAPPY DAYS AMONG THEM ;
THESE,
FROM THEIR FIRST MINISTER.

December, 1915.

PREFACE

A FEW words will explain the occasion of my publishing this Volume.

I had, for private and personal reasons, asked the Presbytery to relieve me of my parochial charge; but before that object could be carried through, the Great War broke upon us; and it appeared to me that the Church's sorest trial-hour had struck, and that her supreme opportunity also had arrived. It was recognised at once by all spiritually-minded men as being, in all its circumstances, likely to prove—what indeed it has proved—far and away the most tragically awful, the most stupendous and epoch-making event which this stricken Earth has witnessed since the Day which “shook the Earth, and veiled the Sun”—the Day when the Great Sufferer bowed His sacred Head on Calvary as He uttered that piercing cry *τετελεισται* (“It is finished”). Nor yet could one dissociate the *one* event from the other. It is still that Mystery of an Infinite and Divine Love—Love “passing knowledge”—which we must humbly look to for any light or leading we can have on the permission of this other mystery, of an unfathomable depth of infamy and wrong.

“In the heart of 'all the ages,
Lo! the Cross of Jesus lies,
And from it the Law proceedeth,
And to it the wretched flies.”

It therefore appeared to me that the Church had something to say—had a distinct message—for the times, and was called upon to tell it out clearly and at once; and so, for the three months that I remained in office, I laboured, if it might be given to me, to prepare and to strengthen the minds and hearts of my people for the dark and troubled, yet withal glorious, days

that were before them—a course which, with health happily confirmed, and opportunities afforded, I have since pursued in several parishes in the North.

Offered, in the first instance, to my old Congregation as a memento of a continuous ministry of $42\frac{1}{2}$ laborious years among them, the volume, if it appeals to a wider audience, may, it is hoped, yield something of material help to the War Funds of the Nation.

As regards the mould in which the following Sermons are cast—namely, that of allowing Holy Scripture to speak *for itself* on the highest things of the Faith and the Life, I can only say that *that* has always commended itself to me as the proper work and true aim of the “Pastor in Parochia,” as distinct from the mere Preacher. Hence the deliberate and abundant use of the Revised Version. The sermons are given here exactly as they were spoken.

My grateful acknowledgments are due to William Maxwell, Esq., Editor of the “Aberdeen Journal,” for much valuable advice, and to John Galloway, Esq., Inspector of Schools (retired), for willing and careful labour in revising the proof-sheets as they came from the Press.

GEORGE WALKER.

85 Great King Street,

Edinburgh, December, 1915.

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" ABERDEEN DAILY JOURNAL " OFFICE

For the Great Cause.

By Rev. GEORGE WALKER, B.D., V.D.

I. WAR SERMONS.

Dark Forebodings.

*A Sermon preached in Castle-Douglas Parish Church on
11th September, 1904.**

Joshua v. 13 and 14.—“And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?”

I SHOULD doubt if in all Scripture—or even in all history—there is to be found a finer human character than Joshua. “His life has been noted as one of the *very few*, which are recorded in history with some fulness of detail, yet without any stain upon them. He is the devout warrior, blameless and fearless, who has been taught by serving as a youth how to command as a man; who combines strength with gentleness, ever looking up for and obeying the Divine impulse with the simplicity of a child, while he wields great power, and directs it calmly, and without swerving, to the accomplishment of a high unselfish purpose.” One might say of Joshua that he is the General Gordon of Old Testament story; and of General Gordon that he is the Joshua of our own times.

The fine soldierly qualities of Joshua nowhere come out

* The date of this Sermon will be noted. It was published at the time, and, as I must confess, fell decidedly “flat.” I have no hesitation in republishing it now, although it is not a “War Sermon,” in the sense of those which follow.

better than in the narrative now before us. Old man as he was, (for he must have been well over the four score years at this time), he has still all the fire and alertness of youth. In the anxiety of his campaign against Jericho, there suddenly presents himself before him an armed warrior, whether of human, or supra human mould, we are not informed; but Joshua must know who he is—friend or foe?—and challenges him accordingly: “Art thou for us, or for our adversaries?” No other way of it seems conceivable—to Joshua. But *that* is not exactly how the stranger warrior views the matter. That is not the stern alternative in war. “*You or your* adversaries?” No: the battle is the Lord’s; and the two sides in the war—in this, or in any war—must be, “The Lord, and His adversaries?” and, therefore, if *you* are on the Lord’s side, I am on *yours*! not otherwise. “And Joshua fell on his face to the earth, and did worship, and said unto him, ‘What saith my Lord unto his servant?’”

If Joshua made a mistake—a momentary slip of language—as perhaps he did, we can surely excuse him. It was a mistake born actually of the man’s better qualities; and he at once saw it and corrected it, in great humility, and reverence both of mind and body. It was not for him to speak of his adversaries. Was he an adventurer? Who had sent him on this warfare? If mistake there was, it was but the momentary forgetfulness of a brave, and loyal, and ardent nature.

Ah! but it is a mistake which men often make, and that with far less excuse—and not only make, but persist in.

It is the mistake even of spiritually minded men—of the best and bravest men and women whom the Church of Christ contains—the mistake of imagining that, in the wars which they are called to sustain, and know and feel that they *must* sustain, it is their own affair,—a war, whether offensive or defensive, in which it is *their own* interests that are at stake, and *their own* cause that must be won or lost. And the point is that no good man or woman ever is, or ought to be, engaged in any such war. Doubtless, in a sense, it *may be* also (must needs be) his own affair too; but unless it is something far more serious—unless it be the Lord’s cause as well—he has no call, no right, to be engaged in it.

Now, these considerations involve a great principle, and point to most important conclusions.

I cannot think that they give countenance to the idea—as an idea—that dissensions, quarrels, contendings, and even wars can be expected to cease, or are likely soon to cease, in this divided, and too often wicked, wanton world. And, as matter of fact, no one will venture to argue—even after these thousands of years of wrong—that we are yet within sight of the time when all quarrels (international, national, domestic, or social) shall be at an end, when the law-courts shall be abolished, and when they shall “learn war” no more. But, if these things are so, then they lay the stronger obligation upon all the “children of peace” to see well to it that they have part in no contentions, and in no wars, which are merely *their own*—in none but the wars of the Lord, and that in these they carry themselves as “good soldiers of Jesus Christ.” And then, further—granted these conditions—granted that it *may* be required, even of a good man, to go to law, or to take up arms—I take it that duty points to a most strenuous discharge of the call made upon him, and that he be as diligent therein as in any other “work of the Lord.”

It is on these lines that I would speak to-night, when called upon to address my fellow volunteers, as their Chaplain.

And here let me remark, to begin with, how thankful we must all be, and ought to be, as we note the increased and sincere detestation of War—the shrinking from it, and the desire to find means of avoiding it, by arbitration or otherwise—which characterize all the civilized nations, and the most powerful nations of the world, and which seem to have so deeply impressed themselves upon King Edward. We can only hope that that feeling may grow stronger, year by year, until it has the *power*, as it has the *right*, to command. At the same time, and taking a survey of things *as they are*, I think it cannot be doubted that over zealous friends of peace sometimes speak unadvisedly—as when Count Leo Tolstoi writes thus: “The first duty of rational beings is to abolish war”; or when an English vicar recently expressed himself thus, in an extraordinary sermon on “The Sinfulness of Enlisting”—“exhorting parents to teach their young people that ‘they cannot

commit a greater sin than to enlist in the army or the navy. Tell them that to enlist in the army is to enlist in the service of the devil.' '' No reason was assigned : but the words are strong. But my contention is, that, with the best possible desire and intention to live at peace with all nations, the question of peace or war *may not* rest with us. I hope—I believe—that we shall never commit ourselves to any war, save and except a *defensive* one ; and surely *no* war could be more righteous ; but what then ? If ALL war is wrong, is sinful, then even a defensive war can have no justification, and we may as well, and indeed *ought to*, disband and pay off all the King's forces, on land and sea, to-morrow.

I speak the words with well-weighed deliberation, and with sadness, but with no hesitancy, even as a Minister of the Gospel of Peace, when I affirm the conclusion forced upon me, as an observer of our national and international affairs, and which conclusion is this—that we are possibly within measurable distance of such a war as should strain our utmost resources, such a war as should, at the same time, be just, if *any* war ever is, viz., in defence of our territory, home or colonial—which should be, in fact, *for very existence*, and, if that be so, I absolutely cannot conceive the indifference which so generally exists towards the Army—whether Regular or Volunteer—and the growing reluctance to join the ranks.

Let it be granted (what cannot be denied) that self-preservation is the first concern, if not the first duty, of every nation. No nation will submit to see itself effaced, extinguished. But the time is coming when the pressure of life in other countries (especially in our great commercial rival on the other side of the North Sea) will become *very great* ; and when outlet for population, room for expansion, *must* be found *somewhere* : and no nice scruples will be allowed to come in the way, as between *meum* and *tuum*, so long as that room is wanted, and can be found. And where should it be found but in the British possessions—a prize worth seizing—a prize to tempt the greed of any nation with whom might is right. The rest of the world—

“ . . . distant barbarous climes,
Rivers unknown to song, . . . ”

have now been exploited everywhere ; but the over-sea dominions of the British Crown—in Canada, Australasia, Oceania, and South Africa, not to speak of India—offer a home yet for almost untold millions of the human race ; and the pretext for seizing these, on the part of some strong and capable nation, with whom expansion has become an absolute necessity, can always easily be found.

And are we prepared for any such eventuality? Are we willing to submit to it? Or, otherwise, are we prepared and ready to resist it? I *don't think* we should tamely submit ; and I know no law, either of Heaven or earth, calling upon us to do so. But I am just as certain we are equally unprepared to take the consequences of refusal.

God forbid we should ever see the day—either we or our sons ! But no good wishes will avail to keep it off ; and when it comes, it will be infinitely darker than the dark days of November and December, 1899 ; nor can I be at all certain that we should “ muddle through,” as we did then—confronted, as we should be, by a different foe. One nation there certainly is which presently is straining all her power to build up a huge navy, whose Emperor affects already the title of “ Admiral of the Atlantic,” and which makes no concealment of the fact that she only waits the occasion “ to strike a swift and deadly blow at the heart of Britain.” Oh ! I had hoped, I had expected, that the experience of the South African war, with its thousand fruitful lessons, would have waked us up : but it has not. Is the magnificent example of our far eastern ally to be lost upon us too? Where lies the secret of Japan's success in this most just war which she is presently waging? (a) First and foremost, Discipline. “ During the last ten years, by night and by day, in summer heat and winter frost, regardless of meteorological conditions that would have kept British soldiers in barracks, they have marched, fought, and bivouacked, deprived even of such comforts as greatcoats and blankets, enduring hardships which, while demanding their regular toll of human lives, were forging a weapon of irresistible temper for the fateful Armageddon on the hills of Manchuria.” (b) And then, next to the perfection of their discipline, with the Japanese, it is their Patriotism—simply and solely this, that every man among them

is willing to give his life for his country, and *does it*, when required : so much so, that, when the news reaches home that a Japanese youth has fallen in battle, his father and mother are congratulated upon the fact.

And the singular thing is that we don't deny (to quote from the Report of the War Commission) that "it is the duty of every citizen to be trained for his country's defence, and to take part in it, should the emergency arise." But what proportion of our men are even slightly trained as soldiers? A very small one indeed ; and that in spite of the easiest opportunity, a Volunteer force. But "the spirit is not there." On the European Continent, too, how has our reputation gone down, creating the impression, as by our own conduct we have, that "under the paralysing influence of wealth and prosperity, Britain has lost the spirit that made her great." We seem to have come to be afraid of death, and "to have lost, as a nation, that absolute fearlessness we once possessed." The late South African War is believed, by those who know, to have demonstrated this, both as regards the rank and file, and still more, as regards too many of our officers—men who would *run no risk*—prudent men—aye, "prudent" to a fault.

And, on the other hand, What is this spectacle upon which we have been looking, with admiring wonder, these months back? "A non-Christian State"—some would say "a heathen people," I prefer to call them a non-Christian State—"setting an example to Christian nations in the proper conduct of war." The "war manners" of the Japanese have been pronounced almost faultless. Need we wonder at their marvellous success?

I make no apology, for I hold that none is needed, for speaking to you in this strain to-day. I am a Christian minister—a minister of the Gospel and of the Prince of Peace. But I am a Christian patriot too ; and I cannot find that the two positions are in any way inconsistent. Nor can I endure even the bare suspicion that the spirit of patriotism is dead or dying among us, and when I know that there never was more occasion for its being encouraged and fostered in every way. And, therefore, also, I should be sorry to find any falling off in the spirit which ought to animate the Volunteer movement.

No doubt we have, as Volunteers, certain just reasons of complaint of the way in which we have hitherto been treated. No Volunteer, neither officer nor man (as I hold), should be at any loss or cost in thus serving his country. That matter *must be* remedied, and then, that secured, you Volunteers must see to it that you are, in every respect, efficient. The country, freely expending its money upon you, has a right to insist upon that.

Let us also have efficient military drill made compulsory in all our Public Schools, and military service required from all the manhood of the country from 16-19. Why should it be left to our colonies to lead the way in this? Even indirectly, what a gain would result from a couple of years enforced military service.

“It is impossible to exaggerate the advantages which would accrue to the unhealthy and lamentably weak youths of our great centres of population from a course of military training; good feeding and plenty of outdoor exercise would be of enormous advantage to their physical development, while strict discipline, and association with a superior class, would greatly improve their moral nature; and, secondly, the detestable spirit of jingoism, which, at intervals, has been rampant among us, would certainly cease to exist, for there is no better guarantee of peace than to be armed in its defence, and no better cure for jingoism than to make every citizen feel responsible for war. Professional armies have often been the instruments of aggression, and dangerous to liberty—national militias never.”

Then, if these remedies should fail, which I do not anticipate, there remains nothing but that “unspeakable” word “Conscription.” And if it should teach a wholesome lesson to those masters who will not allow their workmen to become Volunteers, and should reduce the number of loafers at the corners of the streets, I, for one, should not be sorry how soon Conscription should be enforced.

“Art thou for us, or for our adversaries?” I have maintained the view that that is not the way in which to put things, and never can be. “OUR adversaries”;—No:—we have none of which we may so speak. *We* have no “adversaries” but the Lord’s. HIS enemies are ours, and our enemies are His. Combatants in the Lord’s Host are we; and we have no other

standing, and no other call to arms. But we need not refuse to be Volunteers for all that. Indeed, we are likely to be all the better Volunteers, that we serve, and fight for, the Lord and His Christ; and, as a fact, among our best soldiers have been our very best men. And, therefore, it is that I would urge all to the Christian warfare and its sharp and sore contendings. True to *that*, above all, we shall do well and bravely, in whatsoever campaigns—whether of flesh or spirit—we are called to bear our part.

A true army—a Salvation Army—is the Church. There *will* be fighting, and there *must* be; and, if General Booth declared that he had no use for any but fighting men and women among his followers, he only showed the intensity of his convictions as to the real nature of the issue at stake. Christ Himself has called us to His battles; and we dare not refuse them, if we would not be untrue to Him.

Oh! I am aware that this is one of the tritest of sayings—one of the commonplaces of theology—that Christianity is a warfare, that the Christian Life is a strenuous contending from first to last. But, because it is a commonplace, don't let us forget how true it is. Indeed, it is all the more true;—only that wise and good men, knowing how prone we are to forget a thing which is so vital, would (so to speak) “ring the changes” on it, as they do.

Would that I could be assured that every member of the Volunteer Force (officers and men alike)—aye, every soldier of the King—were “a good soldier of Jesus Christ”;—not only sworn in (for *that* we all are), but actively engaged in doing battle for the Lord against all manner of evil—against unbelief and indifference—against unrighteousness, impurity, intemperance—against indolence and cowardly fear—against “principalities and powers, mustering their unseen array”!! What a force should that be, unconquered and unconquerable!! They should win for themselves the name and fame, and even by a better title, of Chinese Gordon's “ever victorious army”—because of each one of that whole fighting force we could say, and should be justified in saying,

“His strength is as the strength of ten
Because his heart is pure.”

There is no “might in the inner man”—there is no defensive

armour—there is no shield over our head in the day of battle—like that which belongs to those who are fighting the battles of the Lord, and who *know it*. “There shall not a man be able to stand before thee all the days of thy life.”

Aye, and recollect, my young friends, there is no need for any of us to go far afield, seeking adventures whereby we shall distinguish ourselves in the battles of the Lord. There is no need to go tilting at windmills, like the gallant Spanish knight, famous in story. No : there is just about as much to be done for Christ, and for His wars, in Castle-Douglas—and without going out of it—as in any place I know.

So, let me ask you—let me put it to every one present here to-night, and hearing me, whether “in labours, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God ; by the armour of righteousness on the right hand, and on the left ”—whether, in these ways, and by these means, you and I cannot help to raise the moral tone of this place, if only just a little?

“Sound, thou trumpet of God, come forth, Great Cause, and array us ;

King and Leader appear, Thy soldiers, sorrowing, seek Thee.”

May God bless what has been spoken in His Name : and to Him be all the praise. AMEN.

Britain's "One Clear Call."

"He shall call to the heavens from above, and to the earth, that He may judge his people."—Psalm l. 4.

Ecclesiastes iii. 8—"A Time of War."

YES. So it is. And we can but bow our heads in deep humility, and say—It is the Will of the Lord—Good is the Will of the Lord—The Lord's Will be done.

Last Sunday morning we offered up our fervent prayers, at the Throne of the heavenly grace, that, although the thunder clouds were then coming up, dark and lowering from the east, we, at least, as a nation, might mercifully be spared being involved in the unspeakable horrors of European war. And now, we can but accept, in all reverence, the answer that comes—"by terrible things thou wilt answer us in righteousness, O God of our salvation."

I am sure that none of us did, or could, for a moment have imagined the very possibility of such a result. In the manifest purity of our own motives, in our sincere desires and intentions, we were wholly unprepared for it; inasmuch as the infamous crime from which, nominally at least, all took rise—atrocious as it was—touched no interest of ours. And as for the developments which have so rapidly taken place, we can only judge from what is above-board, knowing nothing of the secret influences which have been at work. But we know enough to make it certain that, so far as Britain is concerned, we have been obliged to step in, in consequence of what a wise observer* of another nation, using measured language, has described as an "inexcusable act of calculated aggression."

And what is the net result and issue to-day? Simply this, that seven European nations—five of them Great Powers, and

* Admiral Mahan.

all of them Christian Powers—are brought face to face with what promises to be the most frightful war of all recorded time ! And this, after all that Christian civilisation has done towards true human progress, and all the Peace Conferences, and (worst of all) all the professions of peaceful thoughts and intentions ! As regards that matter—professions, hopes, and expectations too, of Peace—the irony of the whole situation was strikingly brought home to my mind by the following facts.

There has existed for some years an Association, of clergymen and others—German and British—united in the laudable object of “fostering friendly relations between the two peoples.” The British Council alone numbers some 12,000 members, drawn from all parts of the Empire. It has its own literary organ called “The Peacemaker” ; of which, being a subscriber to the Association, I regularly receive a copy. Will it be believed, then, that at the last annual meeting, held in London on the 8th of May last—just three months ago—and attended by the German Ambassador and three leading clergymen from Berlin—the Archbishop of Canterbury, who presided, declared the political outlook, as between the German people and ourselves, to be then so hopeful that he believed that “fifty years hence the historian of our time will find it hard to make people believe that anything of the sort which the Association takes in hand was ever really needed” ? Alas for the vanity of the best of human hopes and wishes !

I shall not follow the good Archbishop, as prophet of the future, except to say that *when* the history of our time comes to be recorded, it will stand to our credit, as a nation, that no people ever entered into war with cleaner hands, in a juster cause, or with calmer or more firm-set resolution. Invited to become parties to the violation of an obligation to which we had set our hand, and to tolerate wanton aggression upon a smaller power, our answer is, No.

It *may* be true—it probably *is* true—that we are only experiencing what, sooner or later, was sure to come. Be it so, then let us be thankful that, in a material sense, it finds us not unprepared, but complete in our equipment, both on land and sea. Doubly thankful, still more, are we for that better preparedness which shows itself in many ways ; in the calm, quiet determination of our people, ready to face the tremendous

sacrifices we shall be called upon to make—in the spirit of unity which has been so marvellously developed, our recent serious differences (counted on, doubtless, by our astute enemy) having disappeared like the morning mist—and in the splendid loyalty of the Over-seas Dominions. And so we set ourselves to the great and lamentable enterprise which is before us—which is not of our choosing, but thrust upon us—without bluster, and without fear—trusting that, with God's help, we shall come triumphantly out of it. We are seeking no territorial accessions; but we shall rejoice when the nightmare which has so long hung over us has passed away, when the whole of Europe can breathe more freely, and when, perhaps, the hope of a world-wide Peace may at last be within sight of being fulfilled.

“A time of War.” It may not be out of place to consider together for a short time what would appear to be some of the lessons which War in general, and *this* War in particular, may have to teach us. As Horace Bushnell puts it, there are “moral uses” even of “dark things.”

And certainly War is one of the most frightful of the evils that have ever cursed this weary earth—and that an incalculable evil—born of the wicked passions of men, and in turn feeding them—scattering havoc and misery in its train—and putting back indefinitely the progress of the world towards the long-cherished goal of all good men.

Nevertheless, War, like much other evil, can be, and has often been, overruled for good by God, restraining and compelling—that it may serve His own high purpose, and advance the glory of His own Holy Name. Consequently—seeing this evil is now upon us—the wise and prudent, practical and religious problem for us, is this: To what moral and religious purposes can we hope to turn it, while firmly setting ourselves to the task of self-defence and maintenance of right? What has the voice of Wisdom and Prudence to say to us in this solemn hour? What has Patriotism to say? And Humanity? And, above all, What are the teachings of our most holy Faith? Let us set ourselves to the tremendous task we have in hand, with calm resolution, without bluster, and equally without alarm, having before our eyes a salutary fear of Him who is the God of Righteousness, and knowing no fear beside. Let

the duties of every day go on as usual, each of us abiding in the calling wherein he is called of God, while we avoid panic, either about ourselves, or our affairs; and let us implicitly trust and obey those with whom rest the responsibility and the administration of affairs, and who are showing themselves so competent.

But there are also specific duties laid upon us, and calls proper to the hour.

I. For one thing, this is surely a time for sincere turning to God, and that with much searching of heart. What saith even the Law in this respect? "When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing." The Christian reading of which is: Live very near to God. Aye; and surely there is no heart among us, or among our whole population to-day, so callous or so indifferent as not to be made pause and think. "When Thy judgments are in the earth, the inhabitants of the earth shall learn righteousness."

And even so—if we will but hear His voice—shall God bring good for us out of this great evil. Most of us can look back to the great Boer War, the last in which our nation was engaged. Some of us (I myself for one) can even recollect the Indian Mutiny (a dear brother of mine went through it all), and, earlier still, the Crimean War. And what I wish to say (as regards that retrospect—whether the retrospect of 15, or 58, or 61 years ago) is the happy remembrance we have of a deeply chastened and religious spirit taking possession of the whole population, as shown in the closer personal interest in religious duties, and in attendance at the House of God, waiting on Him there in much earnestness of prayer on behalf of our country, and our brave soldiers and sailors in the field and on sea. So may it be again. The case is ten times more urgent to-day. Not only is this a more serious matter, involving much larger and more vital interests, but it has—particularly as a naval war—brought the awful reality of the thing more close to our doors. Hence the necessity that as a Nation we should daily remember before God our relatives, and others—fathers, husbands, brothers, children, friends—who have gone to the fighting line, or are otherwise helping to maintain the cause and the honour of the Nation in her hour of need.

II. Another way in which this great evil may yet work for good—another steadying influence which we shall hope it may have—will be understood if we only consider the *certain* bad consequences, to the life of our people, which it *must* bring in its train, and how those consequences may be best prepared for, and mitigated, when they are upon us. God only knows what *all* the consequences—the whole issue—of this mad War may be. But *some* things are as certain as that the sun shall rise to-morrow, such as a great increase in the price of food, and also in unemployment. And doubtless the Government, foreseeing these evils, and how severely they will press upon the poor and the workers, are doing, and will do, all that lies in their power to mitigate them. But it is also a matter in which every individual *can* help, and therefore *ought* to do what he or she can. We must, each and all, set ourselves against all unnecessary expenditure of the means of living, equally against all hoarding, and, still more determinedly, against everything of the nature of *waste*. And if this lesson should be brought home to us effectually, it will not only be good for the present necessity, but will also tend to hold in check a great and growing evil of our time, arising out of our very fulness of life, and of the means of life hitherto—of luxuries and necessities alike. There seems little doubt that there exists in all ranks amongst us, except those who never rise above the starvation level, there exists a certain amount of careless recklessness in the household expenditure on food and drink; and, if this is always wrong, how much more so *now* when we consider that it is only adding to the pecuniary difficulties of the *very poor*, which are certain to be more and more severe, as the war wears on, and with the approach of winter. In these, and other ways, of a prudent forethought, let us consider betimes what is before us. I am glad that already warning voices have been raised by men in high place. “Who knoweth what evils are coming upon the earth?” The calamity is so appalling, and so far-spreading, that we stand aghast before it.

III. Do not, however, let us get into any panic. Let us be serious-minded, but on no account lose either head or heart. There is no occasion whatever for that; and I hope, and believe, there will never be. We have made a good beginning, as a nation, with the mighty task that is before us; and it is the

barest truth to say that the very things which our enemy had reckoned on as his opportunity have turned out to our advantage, and our gain. Who could have believed that, whereas, only a fortnight ago, we were a broken, disunited people—with civil war the daily talk of the "most sober-minded men"; *now*, all *that* has disappeared, and we are presenting an absolutely united front to our formidable and unscrupulous enemy? What cause of the sincerest thankfulness and joy in all this! One thrill of enthusiasm has passed through the whole nation. With the exception of the two great powers arrayed against us—"two," did I say?—no, only one; there is, amid all this welter, but one nation with which we are at war; and we stand to win the admiration of Europe—of the whole world for what we have done. Nor have I any fear, let the issue of the war be what it may, but that the judgment of history will be upon our side.

And another bright light, shining clear through the darkness of the past week, has been the assurance and outburst of loyalty on the part of all our Over-seas Dominions, giving us the amplest guarantees that we shall be able to rely upon their help, to the utmost of their power, if need should be.

In conclusion, let me only say that, in this momentous hour of our country's history, the call is to Union, God-fearing Obedience, Sacrifice, and Self-control. Let us lay to heart, in its largest and fullest application, the counsel of the Apostle, and "waken up righteously."

It is certain that very great sacrifices will be demanded of us, such as have been unheard-of before—sacrifices on our part both as a nation and as individuals, if we are to live at all, not to say live in peace. And still, never had any nation a clearer call of Duty. We have been told to "study large maps." Let us, on the same principle, for once be cosmopolitan: and if the Apostle has taught us that the civil magistrate is God's minister for good, so am I assured that there is a magistracy among the nations, and that the rôle of Britain is that of God's own Chief-magistrate to-day, to make the "Troubler of Europe," the New Napoleon, understand that if he will not be content with "that place in the sun" which legitimately is his—and with which no one seeks to interfere—he *must*, and he *shall*, be removed. Therefore, I say, may God's richest

blessings descend on all those, of every rank and station among us—soldiers, sailors, civilians in every home—who are prepared to make such sacrifices as public Duty may require, aye and until

“ Danger’s troubled night depart,
And the star of Peace return.”

Castle-Douglas, Aug. 9, 1914.

King at the Flood.

Psalm xxix. 10 and 11.—“The Lord sat as King at the Flood ;

Yea, the Lord sitteth as King for ever.

The Lord will give strength unto His people ;

The Lord will bless His people with peace.”

HERE we have certainly one of the most striking changes which the Old Testament Revisers have ventured to make. And *they* were slower than the other company in making changes. And yet there are many grounds for accepting it, into which it is here unnecessary to enter.

The change amounts to this—that what had been a general statement becomes a concrete one : indeed, one might say, a historical one.

The Psalm celebrates the sublime and terrible majesty of God, as shown in numerous specific examples drawn from His operations in Nature—over land and water, on mountain and plain. Under the same poetic figure—“the Voice of God”—the changes are rung upon one and the same grand spiritual truth—His ever-immanent, ever-working Presence ; and then, in the closing example which he gives, the Psalmist lets his thoughts go back to the earliest records of his people’s sacred books : how the Lord “brought a flood upon the world of the ungodly, but spared Noah, ‘a just man,’ with seven others.”

Now, speaking generally, the meaning and teaching of this grand Psalm would seem to be—that the Hand of Providence is to be traced both in Nature and in History, and, equally so, in what is ordinary and what is extraordinary in both.

It is the mistake of many a pious soul to look for the witness of the Divine operations only in the more quiet and gentle course of things, while, on the other hand, there are those who can only find it in the wilder and more stormy tumults of nature or of human story and activity. A truer philosophy

finds it *in both* — finds and sees God *everywhere*, nowhere absent “except from the thoughts of the wicked.”

Now, then, when the Psalmist speaks here of “*the Flood*,” let us consider what the word would denote for him.

Not simply an extraordinary—say, an unprecedented—disturbance and cataclysm in Nature (although it was all that), but rather *this*—the particular way which the Divine and Omnipotent Ruler took to make known His supreme displeasure with an ungodly generation. “The earth”—so we read—“was corrupt before God, and the earth was filled with violence. . . . And God said, The end of all flesh is come before Me . . . behold I will destroy them with the earth.” *This*, which is called “the Flood,” is therefore, in Hebrew belief, an event having a *moral* quality, and was not otherwise to be understood.

God was therefore not absent from it. He was “in” it, not “out of” it; and He was “in” it, for a definite object to be served. Yes; and not only so. He is there, over-ruling, directing, and controlling *all*. His part is that of King, absolute and supreme Dictator, to make His Name known, and His authority felt. “The Lord sat *as King* at the Flood.”

Nor is this only put forward as a belief calculated to inspire awe and trembling. *Another* purpose there was, another and a very different object was served. The very means which were to be the destruction of a whole generation were those actual means which proved the salvation of a remnant elect: “eight persons” saved by the water which overwhelmed the rest. And the *reason* was given. “Thee only have I seen righteous before Me in this generation.” And, when the end of it all came (as it is said), “God remembered Noah.”

Consider also *this*—that the moral teaching of that primitive time was the self-same moral teaching which was repeated, times out of number, down through the whole record of God’s ancient people to their latest day—the same to which they were ever recalled, by their Heaven-sent prophets, in times of God-forgetting or of despondency, and when faith decayed. Yes, both by word and deed, by many mighty deliverances in their favour — or even by their defeat before their enemies — two paramount moral truths never ceased to be upheld and taught—things which *must* be demonstrated, cost what it might—namely these two, that God’s righteousness as a Just and Holy

Lord *must* be vindicated, and that His people—not necessarily the Jews, but the worker of righteousness—*must* be saved. How significant put in that clear light are the Psalmist's words! Hear them again!

Having enunciated the truth—eternal verity—both *concrete* and *abstract*,

“The Lord sat as King at the Flood,
Yea, the Lord sitteth as King for ever,”

forthwith he adds, as the counterpart of that—as something which has the closest connection with that—

“The Lord will give strength unto His people,
The Lord will bless His people with peace.”

Here then are the two eternal truths—written broad and large over all human history, from the beginning to the end of time—God's righteousness *must* be vindicated, and His own people *must* be saved.

“Let the glory of the Lord endure for ever, Let the Lord rejoice in His works.” Such is “The confidence of all the ends of the earth, and of them that are afar off upon the sea.”

I. And surely, *never*, since the world began, have these solemn, high, and holy thoughts been so loudly proclaimed, and that to all creation, as they are to-day. Over all this welter of human wickedness and restless ambition, insulting both to God and man—insolent arrogance such as the world has never witnessed before, and pent-up hate long concealed under a veneer of friendship—let us not confuse the issues, nor doubt for a single moment what the *real* issue is. *We* indeed are not on “such easy terms with Heaven” as some profess to be: only this we do know that if “the Lord sat as King at the flood,” still He, and no other—He, and no Army Council nor Headquarters Staff—“*sits* as King” to-day. *They* are but tools in His Hand. “Great and marvellous are Thy works, O Lord God, the Almighty: righteous and true are Thy ways, Thou King of the ages. Who shall not fear, O Lord, and glorify Thy Name? for Thou only art holy . . . for Thy righteous acts have been made manifest.”

We cannot but think of the millions of innocent, peace-loving, unoffending sufferers, in our own and other lands (our

own, thank God, least of all), hearts wrung with agony to-day : and if we ask, in deep perplexity, *why* the Universal Father permits it all, I, for my part, am content to take refuge, and find even some modicum of comfort in the words of our Church's Confession of Faith touching "Providence." Saner words it does not contain. Listen to them : "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His Providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends ; yet so as the sinfulness thereof proceedeth only from the creature, and not from God : who, being most holy and righteous, neither is nor can be the author or approver of sin."

Terrible, therefore — terrible beyond words — as are the things that are happening, and have yet to happen, on the earth, let us, as a nation, with our Allies, face the issue, whatever it may be (certain to be the most momentous the world has ever witnessed),—let us face it with a quiet, calm, fearless, and steadfast resolution. We are fighting, and shall continue to fight—not "for a scrap of paper," but for the acknowledgment of God, a Just and Righteous God, as the One Supreme and only Ruler, equally among nations as among men, and whose Holy Name has been insulted and defied. With the German people we have no quarrel whatever ; and the right-thinking among them know that well. But they have too long allowed themselves to be overmastered and cajoled by those who have dared to preach to them that "Might is Right," and *now* they must suffer—vicarious suffering—for and *through* the fault of others. Oh ! the unfathomable wickedness of it all. "Be still, and know that I am God." "And the heavens shall declare His righteousness : for God is Judge Himself." No war of aggression ever really helped any people. *Defensive* wars have often been a blessing in disguise.

II. Then again, while we have thus in the Fear of God an asset of the greatest moral value in the anxious and trying circumstances in which we are placed, let us be thankful also for the reinforcement which, as a nation, we happily receive in other though minor ways, encouraging us to go forward on

the arduous road towards which our faces are set. The last fortnight has been fraught with many happenings and revealings which have both startled and pleased us greatly! Of these perhaps the most "*manifest token*" has been the conspicuous spirit of absolute unity with which we have met the crisis which has been sprung upon us—the closing-up of erstwhile divided ranks at home, and the splendid enthusiasm of the sons of the Empire to the farthest bounds of the earth.

And yet I think we shall find a still happier omen—and that not only for ourselves, but for the future of the world—if we will look in another direction. I refer to the universal and outspoken verdict of mankind pronounced against those who have brought about this War, and who thereby have affronted both the Majesty of Heaven and the universal conscience of the human race outside their own two countries. It is altogether a wholesome thing to hear of what has been called "the moral wrath of the world": and yet not because the verdict is on our side, and that of our Allies, but because it proves that the heart of the world is sound. The old Roman saying—even now, after "2,000 years of wrong"—still holds good, and we are glad for it: "*Securus judicat orbis terrarum*," "the judgment of mankind is just." It gives us hope for the world yet, when once all offences are swept out of the way.

III. And now let me only add the fervent hope and prayer that a Gracious and Merciful Lord would help us all seriously to lay to heart the manifold teachings of this anxious time, so full of dread issues, which no one can either estimate or foresee. And if, indeed, Holy Scripture is to guide us in this—that Scripture which is given to be "the lamp unto our feet and light unto our path"—then I would further venture to say that it is specially to the Old Testament Scripture, its fruitful and faithful histories, and to the spiritual instruction of the Psalms and Prophets that we shall most hopefully and most profitably turn. Nowhere, in all literature, ancient or modern, will you find those eternal principles which underlie God's Moral Government more clearly set forth—but recollect, *not* that God is bound, even in His "very faithfulness," always to uphold His people and maintain their cause. By no means. Listen to these words, so discriminating, which are *not mere* words, but which came true in many a dark hour, once and

again, and never truer than in the day when the sun of Israel's national hopes went down in blood : "*If his children forsake My law, and walk not in My judgments ; if they break my statutes, and keep not My commandments : then will I visit their transgression with the rod, and their iniquity with stripes. But My mercy will I not utterly take from him, nor suffer My faithfulness to fail. . . . Once have I sworn by My holiness : I will not lie unto David.*" Yes, and consider also *this*, that, when the Lord gave His commission (as many a time He did) to *other* nations to chastise His own people, yet would He not suffer those nations to go *beyond* their commission (no, not an hairsbreadth beyond it), but would chastise them also if they did so. Hear again, for example, as to that—the spirit of true prophetic insight, and with what discrimination it speaks : "Thus saith the Lord, I am very sore displeased with the nations : for I was but a *little* displeased" (*i.e.*, with My people), "*and they helped forward the affliction. Therefore, saith the Lord, I am returned to Jerusalem with mercies . . . and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.*"

What instruction, for all time, in such grand teaching as that ! What correct reading of History, and of its true meanings ! "I will sing of mercy and judgment. Unto Thee, O Lord, will I sing praises."

May the God of all grace—Father of Mercies and God of all Consolation—prepare us and strengthen us for the issues—the tremendous issues which are now pending. Meditating on these things, we shall think much, and say little. We shall stand in awe and fear. Whatever anxieties, personal or national, or trials or hardships, we may have—and these are bound to be many and great—let us never, not for a moment, lose faith in Him who will bring good out of evil, aye, and the *greater* good out of the *greater* evil—all to the glory of His own Holy Name. And

"The Lord will give strength unto His people.
The Lord will bless His people with peace."

Take note also—as has been pointed out—that *already* the *best* things—things that are absolutely priceless in their worth—have gone up in value : such things as the love of Home and

Country, the rights of little nations, respect for treaties, the pledged word, national righteousness and personal honour, international good-will, and the longed-for "Parliament of Man and federation of the world"; and so, even now, our hearts are strong in sure and blessed hope of a bright day coming (for come it will) such as the world has never yet seen.

"No longer hosts encountering hosts
Shall crowds of slain deplore.
They hang the trumpet in the hall,
And study war no more."

Castle-Douglas, Aug. 23, 1914.

The Sword: Its Abuse.

S. Matthew xxvi. 52.—“Then saith Jesus unto Peter, Put up again thy sword into its place; for all they that take the sword shall perish with the sword.”

Psalm lxxviii. 30.—“Scatter Thou” (or, “He hath scattered” *R.V.*) “the peoples that delight in war.”

THE calmness, the sublime dignity, with which Jesus confronted His enemies in “dark Gethsemane” has often been taken notice of. Stepping out from the shadow, “not attempting to hide Himself, He stood there before them in the full moonlight in his unarmed and lonely majesty, shaming by His calm presence their superfluous torches and superfluous arms.”

As Jeremy Taylor beautifully says: “There was a divinity upon Him that they could not seize Him at first; but as a wave climbing of a rock is beaten back, and scattered into members, till, falling down, it creeps with gentle waftings, and kisses the feet of the stony mountain, and so encircles it: so the soldiers, coming at first with a rude attempt, were twice repelled by the glory of His person, till they, falling at His feet, were at last admitted to a seizure of His body.”

And the same calmness and dignity, the same spirit of non-resistance, comes out in His Master’s rebuke to Peter, who had drawn his sword, “and with a feeble and ill-aimed blow severed the ear of a man named Malchus, a servant of the High Priest. Instantly Jesus stopped the ill-timed and dangerous struggle. ‘Return that sword of thine into its place,’ He said to Peter, ‘for all they that take the sword shall perish with the sword.’ Then, turning to the soldiers, who were now holding Him, Jesus said, ‘Suffer ye thus far’—meaning probably (as Alford explains the saying)—‘Excuse this single act of resistance,’ and ‘Let me free for a moment,’ and in one last act of miraculous mercy touched and healed the wound.”

I. The meaning—the spiritual significance of all this—it is impossible to misunderstand. It goes, with so much else of Jesus' more express teaching, to show that force is not the supreme law of His Kingdom, and that war is contrary to the spirit of His rule. The testimony of His warriors, the inscription on their banner, will always be "The love of Christ constraineth," not "the sword of the Lord and of Gideon."

But many well-meaning persons would even push things much further than that—"things" (I mean) "concerning the Kingdom of God." Such persons are prepared to condemn absolutely and unconditionally all war on the part of Christian men and Christian nations, quoting in support of this view such sayings of the Lord Jesus as those now under consideration. How, then, does the matter really stand? It is of the very first importance to take a note of this. We have to study our Lord's exact words.

(a) Observe, then, what He said to Peter: "Put up *thy* sword" (not 'the sword,' but 'that sword of thine') "into its place"—very definite language indeed; clearly, and yet only, meaning that he (Peter) had no occasion to draw the sword. His use of it was altogether ill-timed and misjudged. If His Master required defence, it was not man's feeble arm that would be relied upon. "More than twelve legions of angels" were at His service. But to quote our Lord's words in absolute condemnation of all use of the sword is altogether unwarranted.

(b) Then observe, further—as still more weighty—those words of general import which follow: "All they that take" ('take,' observe, not 'use') "the sword, shall perish with the sword." No absolute condemnation of war—always, everywhere—can, by any fair interpretation, be read into those words either.

Peter's over-zealous conduct was at fault, because it was the "taking" into his own hand that vengeance which belongs to God alone. But our Lord's words cannot be used to forbid all war, without their forbidding also all civil government, seeing that even the civil ruler must sometimes inflict the extreme penalty of the law; and we know that our Lord distinctly recognised civil government in the words, "Render unto Cæsar the things that be Cæsar's."

That we may more clearly understand our Lord's words

about "*taking* the sword," we are at liberty, for all practical purposes, to restrict our view to the question of war, seeing that for any private individual to "*take*" the sword is almost unthinkable on any ground whatever. But, as applicable to the case of nations, "*taking*" as distinct from "*using*" the sword, means the employing it before any just occasion—such as self-defence or vindication of the national honour—has, as it were judicially, put it into the nation's hand. It points to such a case as that of insolent aggression—especially on the weak—or wanton attack for mere conquest. We are therefore justified in thinking that it is some such case as that, and not the mere use of the sword, that our Lord has here in view in the word "*taking*," and upon which He utters His terrible retributive malediction.

II. Which things being so, I would venture to hazard the statement that all recorded History never afforded such an example of "*taking the sword*"—in the sense in which Jesus condemns it—as that conduct on the part of a particular nation which has roused and shocked and horrified the world. So far as we are concerned, so far as the facts are known (and we know enough), the case—the origin of the war, the taking of the sword—was that of the most unprovoked aggression upon a weaker nation which stood in the path of Germany's ulterior designs. Reason or excuse, as before high Heaven and its eternal laws of righteousness and truth, there could be none. Nor was it even offered. The act was admitted to be morally indefensible: the plea of "*necessity*" being only the necessity of carrying out a calculated plan of selfish, grasping, unrestrained ambition after World-Power.

And what makes the case against our enemy greatly worse is the fact—long suspected, now proved—that this most wicked and wanton act has been designed and prepared for during many long years, although veiled by professions of peaceful intentions, as these suited. As for us, the whole world knows that we did not "*take the sword*" until we were left no choice. It would be truer to say that it was thrust into our hands, and that by Heaven itself.

III. Nor is this a full statement of the case as against our enemy. We have also evidence that the responsible authorities in Germany have for years systematically pursued a policy of

educating the people in the opinion that war is in itself a high and holy and religious thing, and that its effects upon the life and destiny of a nation are altogether grand and glorious and ennobling. The thing has all been done in the most open, bare-faced, and shameless manner. The highest intellectual power of the nation—and it is very great—has been (so to speak) commandeered to uphold this monstrous opinion—namely, that war, systematically planned, arranged for, and thought out beforehand, is one of the instruments legitimately put into the hands of a great and powerful nation, whereby still further to augment her material greatness—whether in respect of territory or of trade—and that, too, no matter what considerations of Right or Wrong may stand in the way. Those who know even a little of Germany from within, as some of us do, have long more than suspected this, and now the truth stands disclosed to the whole world.

Granted that no intelligent student of History can doubt but that, again and again, the Power that rules in human affairs—(I take it that there *is* such a Power, call it what you like, whether Nature, or a tendency, or a Supreme Moral Governor, whom you and I call God)—*has* over-ruled war, when it was a *just war*, not merely the “taking of the sword,” oftentimes to the advancement of a people in the best sense of that word, meaning not their material gain, but, far more, to their moral and spiritual wealth : but it is altogether another and a new doctrine that either men or nations can attach the Almighty to their cause, all the while that they act in bold and open defiance of His unalterable laws of righteousness and truth. That *will not* succeed, simply because it *cannot*.

IV. Here then it is where Germany stands indicted before the whole world to-day of being guilty of an unparalleled crime such as never shocked mankind before. And as for the fearful, lamentable consequences which her mad folly has entailed upon us and our Allies, I, for my part, while filled with infinite grief and sorrow for the sacrifices and sufferings which our people must endure, can contemplate the ultimate result, even now, with perfect composure of mind. The German nation has overreached itself at last for once, in her lust for power. She must abide the issue, and the issue cannot be doubtful. We and our Allies, not boasting, but strengthening ourselves in the God of

Truth, will work out the problem set for us with all the grim determination and all the resources we can command, as God's ministers, for the time being, in a just cause; "loving mercy," too (I hope), so far as we can; and *then* leaving all in *His* hands of whom it is written from of old: "He hath scattered the peoples that delight in war." Often have we and other nations been obliged to stand by (or, to our shame, have *chosen* to do it) while small powers have been humiliated or crushed; but no such necessity, real or imagined, is on us now. Thank God, we have the right, the will, and the power to interfere; and our confidence is that iniquity, on the gigantic scale which has now been disclosed before the world—the whole world called to witness—never yet succeeded.

V. There are two reflections which it occurs to me to offer on the state of things European which has led up to the crisis with which the world is now faced.

(a) And, for one thing, we ask: Where do the German *people* come in—the people as distinct from the war-party which has absolutely dominated them these many years? I am afraid they can scarcely be held blameless either. They have allowed themselves to be deceived, misled by the glamour and the plausibilities of military greatness and military glory, and now it is they, not their rulers, that are paying and are bound to pay the penalty.

Make all possible allowance for the worth to a nation, in moral and spiritual values, of a warlike spirit, yet let this not be forgotten—as a well-informed writer has pointed out—that, "as of all virtues there is a possible excess, so in this instance it may be that the Germans have carried warlike preparation to a point at which it has inflicted injury on the national character"; and when it comes, as it has done, to "violent aggression," "there is no survival value" *in that*. On the contrary, "the direct effect produced by such a spirit, when displayed on a great scale, persistently through many years, is to produce (as we have seen) a strong and united antagonism amongst the nations threatened. And, moreover, a fierce desire to put a bridle on the froward is inevitably kindled, and the prevalence of this feeling becomes a prodigious force in war. Some say, all this is a natural result! So it is; but it is the way of Nature which we are considering." And let me add that some of us

there are who still cling to the old-fashioned belief that the "way of Nature" is the way of God. And if it be so, Heaven pity the people which awakens, only too late, to the consciousness of the fact that their rulers, in commanding them to draw the sword, did a flagrant moral wrong. It is the verdict of history, on a wide and large review, that, in war, "survival of the fittest means survival of the ethically best."

(b) And another reflection which it occurs to me to offer is this : Where does the *Christian Church* come in, in this Militarism which has been the dominant spirit and the curse of Germany for many a day? If the Christian Church there had really been doing her duty, as the spiritual guide of the nation, could the national sentiment and national aspirations have been led so very far astray? It is not for *her* to "receive the Law" either from the War Office or from the Admiralty in Berlin. She must take her orders only from her Supreme Head. And yet I have a suspicion—even from what one can hear and see in Germany — that the Church there, so far as it is not a negligible quantity altogether, has also become dangerously infected by the same military spirit. She has at least been slavishly silent, when she ought to have spoken out long since. And perhaps the explanation (though no excuse) may be that her revenues are held and administered simply as a department of the State, and, as such, dealt out to the clergy.

I have made these remarks to-day in no spirit of hostility towards a great people, but simply as a student of History, and of the Philosophy of History, and in view of admitted facts; nor am I aware that I have stated the case to the prejudice of the German people any further than their own sayings and doings condemn them. They "took" the sword. Let them abide the consequences.

What is certain is that the things which are taking place to-day on the battlefields of Europe—earth-shaking movements—are "making history," and that at a very rapid pace.

How it may all turn out, we cannot say, and we offer no predictions. But this we do know—to this sheet anchor we hold fast—that God's ways, inscrutable to us, are eternally true and eternally just, and that the confidence which His people have in Him is no "bruised reed."

“ Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain.”

Meantime, *our* part is to struggle, to suffer, to endure, until, in God's own time, that great commanding voice shall make itself heard: “ Return, O sword, into thy scabbard. Rest, and be still.”

Castle-Douglas, Sept. 13, 1914.

Partners.

S. Luke v. 6, 7.—“Their nets were breaking; and they beckoned unto their partners in the other boat, that they would come and help them. And they came and filled both the boats, so that they began to sink.”

“BECKONED unto their partners in the other boat.”
And what better, or indeed *what else, could they do?*
Even supposing that there existed nothing of what we should call “partnership” in the strictly commercial sense, between the men in the two boats—which, however, there would appear to have been—it was only common-sense, and common humanity, that those in the one boat should be allowed to profit by what could be no profit, but a source of danger to the other. If there was no partnership in business, there was at least partnership in friendship, and in the ups and downs of a common and precarious way of living. And so, being not within speaking distance, Peter and his companions made signs to their friends to come up quickly, and share with them in the harvest of the sea, with the result that both companies profited alike and to the fullest possible extent. And, best of all, the gain of either was not made out of the other’s loss.

Does it not occur to you that this narrative may well stand for a parable—for an instruction, and that of the most valuable and far-reaching kind? How much more of this recognition of “partnership,” how much more of “beckoning unto our partners in the other boat” ought there not to be in the various relations of human life than there generally is? And what a healing message should it often prove for many of our sorrows, our miseries, and our wars—social, commercial, and even national wars—had men only been brought to see that they have a common interest in the highest and best things of life,

and that the gain or loss of each is, in fact, the gain or loss of all ! To sail in the same boat is not the only idea or condition of partnership, as has too often been imagined or assumed. Quite otherwise. "Partners" may be in their several boats, as almost goes without saying ; but it is not so easy to convince mankind of that, or induce them to act upon it.

Only then consider, as I would invite you to do, some outstanding examples, from the present-day life which is stirring around us, of the value and the importance of such a view and such an instruction as this narrative contains.

I. Take the most obvious application which the words can have—to the social and industrial life of the country, and to our special businesses, friendships, and so on. Are all these nothing but so many competing interests ? Or, are they mutually helpful, and, in fact, one ? I am afraid that we have never got to regard these as they should be regarded, and as the Apostolic rule requires : "Look not every man on his own things, but every man also on the things of others." The varied ramifications and thousand practical workings of the whole complicated machinery and frame-work of society have yet to declare themselves, and know themselves, as what they really are—"members one of another" : "partners," therefore, and that in a more real sense than they ever can be rivals. For example, turning for a moment to what is generally called "the labour question" ; this does not necessarily mean that the workmen in each several particular trade shall have to become, by co-operation, masters in it, although, to some extent and in some instances, it is probable that that affords a solution of the question towards which things are moving. But a right state of feeling, as between employers and employed, if sufficiently active, should answer just as well. Let it be clearly and definitely understood, and admitted, on all hands, that the men in the boat called "Capital" and those in the boat called "Labour" are really "partners." And let it only be further admitted that there is really some limit to the extent to which capital can be allowed to accumulate the profits which labour has helped to make, and in which, therefore, on some just principles, and making all needful allowances, labour is entitled to share. Let it be understood univers-

ally—as happily it is being understood and acted on in instances without number—that the world’s great manufacturing firm is “Capital, Labour, and Co.,” and let the most honest and capable men on both sides be set to adjust scales of profits, as they must rise and fall. “They beckoned unto their partners.” That New Testament narrative of what took place long ago upon the Sea of Galilee shall then repeat itself in the happiest possible manner—even under the entirely altered conditions of our own day—when the Capitalist, moved by the Court of his own Conscience, shall be heard to say to the Labourer: “Come, I am at present making more money out of this business than—even covering all risks—I am fairly entitled to, and I wish to increase your wages proportionately”; and when, on the other hand, the Labourer shall be heard to say to the Capitalist: “I see that the times have come to hit you very hard. It is unreasonable that you should be ruined, only that my wages may not be reduced. I am willing that they should stand at so much, to rise, when profits improve. We are ‘partners,’ and something more: for we are brethren. Let us do no wrong one to another.” And the same argument, of consideration and love, which we would thus apply to the much-vexed problem of Labour should, surely also, work out, as no other rule or argument ever can, the only practical solution of many another question of the day and the hour.

II. The application of these principles to the Church, and the Churches, is too apparent, and only needs to be pointed out. What an appeal to a common interest, if not to common-sense! “Partners” all!

If indeed the Church exists only to uphold a system of speculative truth, if, as some have held, *that* is the highest, worthiest, truest, best idea of the Church,—then such “partnership” is out of the question, for men cannot be drilled into all thinking alike on the highest subjects of human enquiry. “There is no more reason,” says Dr. Hatch, “to suppose that God has revealed metaphysics than that He has revealed chemistry. The Christian Revelation is, at least primarily, a setting forth of certain facts. It does not, in itself, afford a guarantee of the certainty of the speculations which are built upon those facts. All such speculations are simply personal convictions.”

But, take, on the other hand, that conception of the Church—that aim, so high and holy—which is, or ought to be, the practical ideal of reproducing the life and mind of Christ in every human life everywhere and throughout all time, and therewith everything that can raise and regenerate society, or reform and dignify the life of man; and, Is it too much to say that, in these respects, there is a distinct opportunity and call to a “partnership” among the Churches of the closest possible kind, and that, so far as that partnership is not in force, but is (it may be) absolutely repudiated or ignored, something has gone wrong (very far wrong) somewhere, or has even yet never been put right? Why should it be the Churches, and not the Church, of God? I am glad that we at least in Scotland are beginning to see the cursedness of sectarianism, as being not only the squandering of spiritual energy, but essentially the very sin of schism. “These are they who make separations, sensual” (*i.e.*, natural, mere animals), “having not the Spirit.”

III. Or, once more, looking out upon the wide theatre of the world to-day—What is the true and highest conception we can form of the right relation of all civilised and Christian nations everywhere one towards another? Is it not that they should consider, and bear, themselves as “partners” in the great work of urging on—of making and marking—the progress of mankind; and, therefore, that all separate interests which they may have are as nothing compared with those they have in common?

And yet we have been looking in vain for the evidence that this is accepted truth, or even that it is understood, in the things of which we have long taken notice, as, for example, those commercial wars of tariff retaliation in which so many leading nations seem to think that their very life consists; also in the absence of international courtesies, which, like “good words,” are “worth much and cost little”; and in the cold and calculating way in which all that is allowed to be said is that “relations with other powers are *correct*”!!

But the point to be understood is this, that if and when any one nation, being a leading nation, will, in pure selfishness, detach its own supposed interest from that of the “common good” of mankind, it has it in its power—abundantly so—to

impede, almost indefinitely, the general progress of the world, and is to be marked "enemy."

And, in saying all this, I do not forget the claims of Patriotism : but he does not love all mankind the *less*, who loves his own country the *more*. Rather as Tennyson says :

" That man's the true cosmopolite
Who loves his native country best."

The truth is simply this, that if the happy dream of a "Parliament of man, the Federation of the world," is ever to come true—as we hope it will—it can only be when nations, each and all, shall have realised that they have a duty and an interest beyond themselves, and one toward another — a duty and an interest which shall be fulfilled by inspiring the practical conviction that they are alike "partners" in one vast concern—the progress, the brotherhood, and the peace of the world.

IV. Ah, but these grand ideals, these bright hopes, have meantime received a sudden, a rude, and violent shock, through "the things that have come to pass in these days." One nation, intoxicated with material prosperity, and owning allegiance only to the gospel that Might is Right—regardless of the simplest duties and interests of humanity and good-will — has chosen to throw down the gauntlet to all mankind ; and we—aye, every man, woman, and child among us—in common with our Allies on the Continent of Europe, and backed up by all the force that a united empire can command, have, in Heaven's own great Name, accepted the challenge, and mean to see the business through. And this only I will add, that it is a business—a "partnership"—the sternest and most exacting, at the same time, the holiest, and therefore the strongest, that ever yet united men or nations since the world began. And yet one of the supreme lessons of this war—when it is over—will be to demonstrate, more than ever, the mutual interdependence of the nations, one on another, and that selfishness is altogether a mistaken policy.

V. Once more : "Partners" ; yes, that truly, yet each of us sailing still in *his own* ship of life, which he must not and cannot leave. Does it not express, for each of us personally, the deepest reality and meaning of life altogether ?

What is the *individual* life but a voyage, and one which each makes for himself, "cribbed, cabined, and confined" within the small contracted limits of his own skiff—a voyage which takes him over "waters wide and deep," under their varying moods of storm and calm, where risks and dangers lie all around, often nearest when least he reckons of them—a voyage, the issue of which lies all within the Unknown? Indeed, that is so. "The Ship of Life." Walt Whitman makes it the subject of one of his most rugged, most characteristic prose poems. The blacksmith at his forge, the clerk at his desk, the doctor at his round of visits, the farmer in his fields,—it is the interest of a separate and individual voyage which attaches to each.

Aye, and nowhere do you find a truer parable of human life than in the story of them "that go down to the sea in ships." In one case, a bright, early promise has, perhaps, been the only bright thing about it :

" Like ships that sailed for sunny isles,
But never came to shore."

Another has come well through many a hardship and sorrow, only to rot and perish in the heyday and ease :

" That stood the storm when waves were rough,
Yet in a sunny hour fall off,
Like ships that have gone down at sea,
When heaven was all tranquillity."

But, nevertheless, let us also bear well in the mind the special truth we have dwelt upon to-day—that with all those separate interests, responsibilities, and destinies of our several lives, there is, and there ought to be, a true "partnership" in this great venture and business of life, notwithstanding; a partnership of mutual influence, and that for good, with everyone whose life's course anywhere crosses yours or mine. To get and give something worthy and noble, each by all, and all by each, is the true secret of that influence on one another which we all owe, and have, in life—the true key to a right method of signalling, as our respective ships meet, and part again, upon the high seas.

“ And as ships cross, and more cheerily go,
Having changed tidings upon the sea,
So I am richer by them, I know,
And they are not poorer, I trust, by me.”

“ They beckoned unto their partners that were in the other
boat . . . And they filled both the boats.”

Castle-Douglas, Sept. 27, 1914.

The Sword: Its Just Occasions.

S. Luke xxii. 36.—“And he that hath no sword, let him sell his cloke, and buy one.”

THE question has been raised, in connection with these words of Jesus : Can they ever, anyhow, be taken by us, *literally*, and in a material sense ; or Does He speak metaphorically—in a spiritual sense altogether—and with a view to prepare His own for the dark days coming, when “He” (and *they*, for His sake) “should be numbered with transgressors,” and when “the things concerning Him should have fulfilment”?

Certainly, for the Apostles and first Disciples—a puny band, not numbering a dozen or two—to have taken the Lord’s words literally, and that each of them should provide himself with a sword, wherewith to challenge opposing powers of the world, would have been the madness of heroism ; so that their Lord’s advice could only be taken in a general sense, and as that forewarning which should be for them to be forearmed.

But when we take a larger view than as concerning the first disciples, and when we would apply our Lord’s words to the Church throughout all time, then, no doubt, His teaching here about “a sword” presents not a little difficulty.

Nevertheless, to contend that He means not really “a sword,” but a knife—“a knife to eat with,” as some have understood—or that He refers to “the Sword of the Spirit”—is to trifle with the matter altogether. Granted that He meant to warn His disciples of their altered situation towards the world, and “that self-defence and self-provision would henceforward be necessary,” still it is perfectly certain that there is more in His words than that. They are a clear and unmistakable pronouncement in favour of a possible necessity (whatever that might be) of war—of the use of the sword—and that absolute non-resistance is *not* a doctrine for which the authority

of His great Name can be cited. As Dean Alford has put it, our Lord's words here "form a decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers, and some other sects, on these points." On the other hand, let us be careful to "distinguish things that differ." Not any and every war is here declared to be necessary, or even lawful.

There is no warrant ~~here~~ for aggressive war—no, not under any possible circumstances whatsoever; nor, as some Roman Catholics have maintained, for the spreading of the Gospel by the sword: but there may be a war which, being purely defensive, is therefore not only lawful but most holy. ~~That is the point which we ask you to consider to-day. "He that hath no sword, let him sell his cloke, and buy one."~~

¶ When we say, speaking generally, that this can only apply to the case of defensive war, even *that* needs explanation. "Defensive." Yes; but in defence of what? Not anything and everything upon which we choose to set some specific value. Not every ideal, of self-interest, or of greatness, upon which a perverted imagination has been fed. Not any single thing—whether material or spiritual—the maintenance or preservation of which, for ourselves, can by any possibility mean wanton, undeserved injury or wrong to any other. These are not of the things for which the Law of Christ permits and requires that a Christian ~~nation~~ go to war. And what, then, are such things?

We say, therefore, that ~~war~~ ^{should be} is then, and then only, *lawful*, and, more than lawful, is *holy*, when an enlightened, scrupulous, and tender Christian conscience has told ~~a nation~~ that the summons, the "call," of God Himself is in it—that no possible way, or alternative, lies open to it, short of dishonour and reproach, and only after every possible expedient, short of such dishonour, has been tried, and has failed. That I take to be a safe general rule, even under New Testament guidance, and in obedience to the teaching and the spirit of Christ.

Granted conditions, ~~in any enlightened nation~~, such as these following—"a belief in the necessity and justice of the struggle, and absolute unanimity among all the several classes and personages of the nation—a determination to shake or ward off a foreign yoke, to terminate injustice, or misrule, to rescue from oppression friendly or kindred nations,"—let such circum-

stances arise in the history of a people—arising, sprung upon them, no matter how—and we say that a case has been made out for war which is absolutely unanswerable.

II. And, if this is granted, then it follows that the same spirit, the same quiet tenacity of purpose, the same God-fearing discipline and resolution are to be observed in the conduct of such a war, as in any other cause, national or individual, private or public, which, like it, is clearly of God. *He*, at least, approves of no slackness in any work of His, of that we may be well assured. And in such a war, a Christian nation ceases, one might almost say, to have a will of its own, being simply an agent in the all-holy plans and purposes of God.

With the most perfect confidence and assurance let her take to herself the advice of Shakespeare in “*Hamlet*”:

“ Beware
Of entrance to a quarrel; but, being in,
Bear’t that the opposed may beware of thee.”

III. I have pictured a supposed case, to which the advice here given by the Lord may apply. Is it not then exactly our own case to-day? And if it be, shall we not then take His advice home to ourselves, with all that it may teach and require? “*He that hath no sword, let him sell his cloke, and buy one.*”

Such words, seriously understood—interpreted, as the Spirit of holiness and truth Himself will teach us to understand them—seem to me the very “*Gospel for the day*,” and must inspire us, as a nation, with a conviction of the downright earnestness and spirit of absolute self-sacrifice with which the situation must be faced. “*Let him sell his cloke.*” My expectation, my conviction, is that we shall have to “*sell*” more than our “*clokes*”—the thing drawn round your shoulders in cold weather, and which, therefore, you can spare—before this matter is finished, and that the Will of God demands it of us; while, on the other hand, no sacrifice can be too great for the issue which is at stake.

What do we seek in this contest? What do we stand to gain from it? Stripping our minds of all cant, we can say—with the deepest humility, but with all truth—that we “*seek the Kingdom of God, and His righteousness*,” as the occasion demands.

Of material advantage, we ask for nothing, and yet, if we do expect to have our costs repaid, there would only be justice in that ; but we do ask, and we expect, a rich instalment of things which are of infinitely more worth. Aye, and we shall receive them, if only we “ask in faith, nothing doubting.” If only we are instruments in God’s hand for “working salvation in the midst of the earth” : if only we can “restore paths to dwell in,” and the highways of life can be made safe for peaceful and peace-living nations : if only we can help to “war down” the spirit of insolent aggression, and to remove a standing menace to the best interests of mankind,—then in securing such results as these we shall have our reward, and shall be abundantly content.

(a) One supreme consideration there is, which, by itself, sufficiently instructs and directs us, as a nation, regarding this momentous matter ; and it is of the utmost consequence that we keep that consideration steadily in mind, if we are to hold a straight and prudent course right onward to the end. The consideration is that we, with our Allies, have received in the strictest sense a mission—a definite and specific work to accomplish ; and that we must, no matter by what sacrifices, see it through. I hold, therefore, that our Lord’s teaching in my text—with clear vision of what He meant, awful as the thought is—is nevertheless a direct instruction to carry on to its issue this stern work. *That we owe*, not only to the tens of thousands of brave men who have died and are dying for us, but also to Him whom we “love to obey.” It is not only Patriotism : it is Godliness as well. To borrow the title of a recent well-known book—but giving it a new application—it would be the barest matter-of-fact statement to say that European civilisation stands “at the cross-roads” to-day ; and things are in the balance as regards ourselves and the generations following, which are absolutely above all price. Civilisation ! Culture ! Where and what are they but empty names, if the nation (any nation) that makes a boast of them has “denied the God that is above” ? The people that can insult His Holy Name by deliberate breach of its own pledged word, and by acts of savage inhumanity, must be made to understand that other nations are entitled to regard themselves as God’s ministers, to “execute upon them the judgment written,” and that Heaven

supports them in that awful work, so long as they go no further than that judgment requires. And then, exactly so, we must not—we dare not—grudge any sacrifice, whether of precious lives, or of treasure, or of pleasure, which that stern duty demands. I almost object to the word “sacrifice” in this connection at all. Say rather, with the Psalmist, in grim seriousness: “This honour hath all His saints.” “There is no false pride in that statement, and there need be no false modesty.”

(b) And then, further, besides what is owing to the fear of *God*, consider also, in this instance, our duty to *man*—to the suffering, bleeding cause of humanity and freedom. Let us not forget that our enemies have defied both God and man in a war which is both unrighteous and mercilessly, savagely cruel.

It was said of the Japanese nation, in their gigantic struggle with Russia, that their “war manners” were “without reproach”—“absolutely faultless,” is what they were called; but our modern apostles of “culture” follow practices which have been unheard of since the wild and savage times of more than 1,000 years ago. To them it would seem nothing that “warfare is, in a sense, a civilised operation,” that there are “Laws of War” which all civilised nations have bound themselves to respect. Here, then, is another call to us, loud and serious, to prosecute this war with all the energy we can command, if only it may be given to us to right, in some small measure, the wrongs of the injured, and to deal out chastisement to the wrongdoers.

IV. And now it only remains to be said that, if we will further consider what our own highest and best interests require, we shall understand how, under God, these also shall be served by the vigorous prosecution of this war, and that, too, as they can be served in no other way. We have long enjoyed peace; and, as for war on such a scale as this, we have never known it. We have also cultivated and sought after peace. And yet, it should never be forgotten that those very advantages may be—and, I fear, have been—a danger to the higher and better things, the priceless things, of the Spirit and of Life. Understand, therefore, that this terrible war comes to us—we did not go to seek it—comes to us as “the fiery trial which is to try us,” and if we so use it, I doubt not but large, moral, and spiritual gain shall accrue. I can conceive it to be *more* than

possible that it is the war and its issues which shall enable some of our people to "find God."

Like the calamities which befall us in private life, war is a chastening, and it may be said of the one as of the other that, although "all chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."

Aye, and Heaven knows, and our own hearts know, that there is in us, as a nation, much "dross and evil" from which we have to be "purified." We do not need our enemies to tell us our faults, though, truth to tell, they have always been very candid in that respect. In many ways, in many of the first things of life, our unmatched prosperity has been anything but a blessing. A total *national income* of something like 2,400 millions sterling—equal to £52 *per head*, man, woman, and child, per annum—is, withal, a dangerous gift. Which of us can answer to high Heaven to-day, with uncondemning conscience, as to his use, say, of that *one* trust alone: while "the great cause" of God and of Humanity has been calling in our ears, so loudly and so long for help and pity, and never so loudly as to-day? Oh! let us "search and try our ways"—as to that and every other "way of vanity" there may be found in us (saving is the least we can do)—and so, whole-heartedly, "turn again to the Lord."

Then shall come enlarging of our spiritual "coasts," such as we have never known before. That, and that alone, shall make the name of Britain "trebly great," and not either our fleets or armies. "Happy art thou, O Israel, a people saved by the Lord."

"I will hear what God the Lord will speak;
For He will speak peace unto His people, and to His saints:
But let them not turn again to folly.
Surely His salvation is nigh them that fear Him,
That glory may dwell in our land.
Righteousness shall go before Him;
And shall make His footsteps a way to walk in."

Castle-Douglas, Oct. 11, 1914.

“I am Come Down.”

Exodus iii. 7 and 8.—“And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them.”

WE have here a scene—and a memory—which must have impressed itself deeply on the mind and heart of the ancient people of God. The story of the Exodus, in all its circumstantiality of detail, could bear to be told, again and again; and the telling of it was always true to that note of Deliverance which rang out clear through all the long ages of the Jewish Church. And even when the time came—“the fulness of the time”—and the long-promised Hope of Israel appeared in the flesh, that appearance could still never be dissociated from far-back memories which the nation loved to cherish, of the Red-Sea-strand, of Sinai, and of the burning bush. Read the dying speech of the protomartyr Stephen, and you will see what a wonderful parallel he draws between the two Deliverances and the two Deliverers—Moses and the Christ. To both alike he applies the words, “Him hath God sent”; and both alike suffered the same fate, of being “despised and rejected,” “thrust from them,” by an evil generation. In most essential features the two Deliverances were identical. A theophany, “the Angel of the Covenant,” appeared in both. “God appeared, on earth to dwell.” We thus discover what a wonderful unity there is in the Revelations of God, or, say, rather, in the Self-revealing God,—a unity which is shown by, and is complete in, these two parts—viz., (a) The *fact*—God is here: “I am come down”; and (b) The *purpose*—“I have surely seen the affliction of My people”; “I have heard their cry”; “I know their sorrows”; “I am come down to *deliver them*.” These are the thoughts I would offer you to-day.

(a) First of all, there is the *one* outstanding, age-long fact, that God is, in very deed, with and among us—not away in

the far-off, silent heavens; but down here, within the common haunts and ways of men.

No Religion save that of the Bible has grasped this first and paramount truth of the *Immanent* God—God not distant from affairs of men, unmoved and unconcerned, but in the closest possible touch with those affairs, always and in every place.

A Transcendent God—one “ whom no man hath seen, or can see ”—“ King Eternal, Immortal, Invisible ”; such have been, rather, the accustomed thoughts even of good men, from of old, regarding “ Him with whom they had to do.” But the God identifying Himself with the commonest affairs of everyday life—conversant with them, interested in them, caring for each individual of the race, as if there were none other for whom to care,—such a conception did not easily take root in the mind of man. He had to reveal Himself before man could discover Him; and yet, how simple did it all appear when once made known! *This* was that special Revelation of Himself which took the Covenant-Name, “ Jehovah ”: as we read in the words spoken to Moses—“ I am Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by *name* Jehovah was I not made known to them.”

All which goes to show that, in the revelations of Heaven’s grace to man—from first to last—the pervading thought, the dominant teaching and note, has ever been one and the same—namely this :

“ How close is glory to our dust,
How near is God to man.”

It is as much as to say : “ Know, ye simple ones—Know and understand the fact that God has *really, arrived* among the affairs of men. Hear His own words : ‘ I am come down.’ ‘ Immanuel, God with us.’ ” Look, therefore, no more to those silent heavens above you, as the *only* or even chief witness of God. “ Lift the stone, and you shall find Me. Cleave the wood, and I am there.”

(b) But, besides, and even more than that, more than the *fact* of God’s Coming among us, is the *declared purpose* and whole *spirit* of His Coming. No longer in terrible majesty, no longer “ in power and wrath,” as once “ on Sinai’s awful brow,” but in sympathy with all the sorrows and afflictions of

an afflicted race, with a heart of pity, and a strong hand to aid and bless, "in power and love." "In all their affliction He was afflicted, and the Angel of His Presence saved them: in His love and in His pity He redeemed them, and He bare them and carried them all the days of old."

Pentateuch, Prophet, Evangelist, Psalms, Gospels, Epistles—observe that they are *all* here at one—all "say the same things" regarding the *Coming* and the great *Work* of the "Very God," when He "took our nature, poor and low," and tabernacled among us in the Person of His Incarnate Son. Whether *foretold*, or *recorded*, it was all the same—"I am come down to deliver." "I have seen their afflictions. I have heard their cry. I *know* their sorrows." And now, let me ask you to consider this:

What message could better meet the case of universal man? Let him only speak true: and who has not occasion to cry for help, *some* "longings, yearnings, strivings" after an unrealised, unfulfilled good, *some* deliverance from the burden of a heartfelt spiritual sickness or sorrow, *some* satisfaction, such as no earthly good can supply? And is *He* not then the true and steadfast Friend of Man, who comes, in the Name of the Lord, with all this wealth of sympathetic power, and love, and pity? — Angel of Mercy, "with *healing* in His wings"?

It is in the *Personality* and *Work* of the Lord Jesus Christ, "High Priest, whom we confess, merciful and faithful"—as He still moves among the afflictions and miseries of this sin-cursed earth, that we find the interpretation and the fulfilment of the blessed assurance given at the Burning Bush—an assurance not for an age, but for all mankind until the end of time. Oh! if only men everywhere could be got to *receive* the gracious assurance, and take it home to their very heart of hearts as availing to the very utmost of each individual's sorest need! If their spiritual necessities could prevail with them, one should think that no one to whom this gracious Word from heaven, or even the faintest whisper of it, had ever reached, could any longer remain uncared for, unpitied, unblest.

"O Israel, thou hast destroyed thyself,
But in Me is thy help found."

Aye, verily—sounding out, as it has been, these ages past, over all the world—did *ever* this earth of ours so much *need* the message of the Burning Bush as it does to-day? And what an unspeakably blessed message it is!

Wherever the suffering race of man is found, wherever tears of sorrow are shed, wherever the piteous cry for help is raised, and raised unheeded and unhelped by man,—*there it is* (as faith assures us) that One Heart there is which knows it all, and is open to it all, as a never-failing refuge of all the poor and afflicted children of men.

Says an American theologian of distinction, recently: " The Revelation of God which we associate with Jesus Christ takes on a new meaning when we rise to faith in the Godhead of our Lord. The true revelation of God, that gives life and light in deepest human darkness, is just the fact that He came. ' God gave His only-begotten Son.' It is the presence of God in the Person of the Son in our nature, His embrace of us in such love, His humiliation and His death, which reveal God. Is not this the only answer which we can adequately make to the passionate, often despairing, cry, sometimes agonised into scoffing, but, in the last analysis, justifiably insistent—Where is God? " And the answer comes clear, sure, satisfying, and final: " God has lived our life, and in our nature fought our conflict, suffered with our sorrows, borne our sins, and carried us in His sacred heart. "

If, therefore, to-day we are fearful and anxious, concerned, as we may well be, to understand *how* God should suffer and sympathise with His suffering, sorrowing children on the earth, we are entirely relieved of that anxiety when we know the fact—know that He *has* suffered, and, by suffering, has earned the *power* to sympathise.

" I *know* their sorrows. " Aye, but let us never forget that this " knowledge " can neither be *understood* nor *appreciated* unless and until we interpret it in the light of the human and earthly experience of Him who is at once the Son of God and Son of Man—*that* experience which He carried with Him into those " heavens above, " where still He is " touched with the feeling of our infirmities. "

What insight into many of the deepest mysteries of life for

all the spiritually minded do these assurances of the Faith contain! What comfort! What strength!

Take the case which presses so heavily upon all hearts to-day, and not upon *us* only, but upon the *whole* civilised world—aye, upon the human race everywhere, with an agony of amazement and horror, at the sight of which all stand aghast!!

It *used* to be said : It was one of the common-places of the historian that the record case of human misery and wretchedness, and suffering, was the Destruction of Jerusalem by the Roman armies under Titus. But it is little to say that that record has been completely beaten! Let the *blame* lie where it may, the magnitude of the calamity is simply appalling; and not even the thought of God's over-ruling Providence, and that the government of the world is just, can supply the consolation which our stricken hearts require, and which shall be adequate to our extreme necessity. *That* we can *only* find in the thought of the boundless pity of Him who earned for Himself the title of "the Man of Sorrows," and who is now and evermore our Great High Priest, our Brother, and our Friend, "within the veil." And, on the other hand, were it not so,—“were the Hope of the World a lie,”—the condition of a great part of the human race to-day could only be described as simply desperate.

“I have heard their cry.” “I know their sorrows.” “It is the voice of Jesus that we hear”—that voice so full of pity, and not only of *pity*, but of “*power* to aid and bless.” O! that *they* may *all* be made to hear it, even *every one*—whether of the Allies or of the enemy—the many millions of broken hearts throughout Europe to-day. He died for them all alike : and He only is the One true Friend of all. Friends or enemies, among *themselves*—*His* friends they all are. Teutons, Latins, or Anglo-Saxons, Serbs, Slavs, or Armenians,—What to Him, to His Divine-human heart of infinite pity, are all those several distinctions as “known among men”? Does it not hold of one and all of them that “He is not ashamed to call them ‘brethren’”?

“In every pang that rends the heart
The Man of Sorrows had a part;
He sympathises with our grief,
And to the sufferer sends relief.”

Human sympathy—our own, and that of other nations—is engaged to do what it can for this overwhelming weight of suffering and of sorrow : and much, indeed, it has done, and is doing, with a right good-will. And then, when, after all, we feel—as we *must* feel—that it is but little that we can do, and that, at best, our help is chiefly material,—let us comfort ourselves with the thought that there is that ocean-fulness of love and pity, absolutely inexhaustible, from which each and every poor sufferer is free to draw, and shall continue to draw—aye, and until sin and suffering shall be no more. No work of ours, or of man’s hands, can be conceived—no work, however good—in which we can be more certain that Christ and all good angels are working with us.

Stricken as the Christian Church and Christian world are to-day—stricken well-nigh unto death—they have behind them still resources of spiritual power which they only want to believe more heartily in, that they may find them abundantly sufficient. What, all along, have the pleadings of the Divine Spirit with the spirit of man amounted to but just this—to convince it, if that may be, of the infinite pity of the Saviour God? “ Come, and let us return *unto the Lord* ” (our resource is *there*) ; “ for He hath torn, and He will heal us ; He hath smitten, and He will bind us up. Then shall we know, if we follow on to know the Lord.”

Castle-Douglas, Oct. 25, 1914.

Redeemed.

Psalm xxxi. 5.—“Thou hast redeemed me, O Lord, Thou God of Truth.”

“**H**AST redeemed me.” To “redeem” (as we all know) is to “buy back”; and be it understood that the word is here used, not as a bare, theological term, but as stating a *fact* of life’s experience. He hath bought *back*, and bought *up*, and returned to me, for full and happy enjoyment, the waste and neglected things. He has made me feel that, after all, I am not a worthless waif upon the great ocean of being, but that I am really “good for” something, in the hands of Him who gave me being, and “made us this soul.” I am, therefore, full of thankfulness, full of trust, full, to overflowing, of joyful hope.

God grant that this, or some such, “good confession” may be the testimony of every heart among us with all the sad happenings with which we are faced. With that object I have chosen my text.

I. Observe, then, the words, “hast redeemed” — not merely “*can*” or “*will*,” but something more—the redeemed life. The thing is *already*, in some measure, an *accomplished fact*.

I cannot understand the position of those timid, feeble, feckless Christians who would be content to spend their whole lives with indulging the faint, vague *hope* that somehow, sometime, somewhere, they *shall* taste just a *little* of the joy of a redeemed life. The Salvation Army people are certainly before us there, and set us a fine example. They know that they are “redeemed,” and that on the best of all evidence—namely, because they *feel* and have *experienced* it. It is the highest law of all spiritual life and well-being, that he, and he only *knows*, who has *experienced*. So the truth is—and stands for all time—that he finds *himself* who finds the *Saviour God*, and who can

say, "Thou hast redeemed me." Do not let it be said either that this can only be the record of the *advanced* Christian—of some saintly father or mother in Israel who has long "walked with God." By no means. It may be the testimony *already*, out of a full heart, of the youngest among us, of the bright, fresh life, dedicating itself to-day, for the first time, to the hardships of the Christian Life at the Table of Redeeming Love—or say, rather, *renewing* there the dedication and the promise of infant days, and the Covenant that *went before*, on his or her behalf. If the thing is done seriously and intelligently, it must be with some devout and grateful thoughts of inestimable spiritual benefits already actually *received*, no matter how or whence they arrived in my life. First impressions of Duty are, for the most part, truest and best, and the fresh impulse of ingenuous youth never led any man astray. Therefore it is only what we expect that even the young life, in professing and *doing* allegiance to Christ, will do this from the experience of a well-satisfied conviction, that the thing which really, and only, gives value to life is the spirit of sacrifice and self-surrender, as learned at the Cross of Christ—in one word, "Redemption" from vanity and waste.

Further, and because it is a true feeling, this conviction, this consciousness of *having been redeemed*, can only deepen and increase, as the years roll on, for every soul that is spiritually-minded. The effort to maintain a constant warfare with evil, and the success which, through God's grace, cannot fail to attend that effort, will beget a more abounding gratitude—a deeper certitude that it is worth while, and that the labour is "not vain in the Lord." Even affliction, sorrow, and loss (as distinct from mere hardship) will only add to this firm-set conviction and enduring courage. All fall into their appointed place in the high and holy *discipline* and *school* of life.

Therefore I would ask, What higher, holier desire, What more acceptable confession could there possibly be than that each of us—out of his or her own blessed experience—should be able to say: "Thou hast redeemed me, O Lord, Thou God of Truth"?

Indeed, What else is the design of the Church, of her teaching, and of her holy things, as, for example, when she gives to the Holy Sacrament of Communion

the name of Eucharist? The word means "Thanksgiving," expressing, therefore, the fact that Thanksgiving and Rejoicing constitute the first and the last, the highest and holiest service we can ever render, and the whole Spirit of Communion; thanksgiving even for the "ten thousand thousand precious gifts" of Nature and Providence, coming down from Him who is the "Giver of every good and perfect gift," but, above all, for the happy discovery that not even the most crushing afflictions, sorrows, and trials that may befall the man of genuine faith can have power to overwhelm him, or "once come near to him." On the contrary, his testimony is that these have been the *very things* that were *needed*, and were *appointed* for the renewal of his better life: useful and salutary as the gardener's pruning knife. "Every branch in me that beareth fruit, He cleanseth it, that it may bear more fruit." "Thou hast redeemed me, O Lord, Thou God of truth"—i.e., of "*faithfulness*"—faithfulness to Thine own nature, and to Thy pledged Word, the Joy of all the lowly-hearted.

II. Let me observe, further—and looking further afield, as one is constrained to do in these troubled times, let me say—that the same blessed influences—influences of the chastening, helpful, renewing, restoring Spirit of Redeeming Love—may be found at work far beyond the narrower limits and interests of the individual Christian Life. Wheresoever the Spirit of Jesus has truly found a home—has taken possession of institutions, of societies, races, nations, causes—there and then, when perhaps the supreme trial-hour has arrived (and provided a true faith has remained unshaken through it all), there will come, sooner or later, the occasion for an unqualified, unalloyed thanksgiving and joy. Take, for example, the case of our own nation to-day.

Let us fervently hope and pray that already, by the good hand of our God upon us, and more and more, as the days and weeks wear on, and the weeks grow into the months, and so long as it is the Will of God that this awful war shall continue,—let us hope that, with clearer interpretation of the spiritual purport and meaning of it all, and therefore with heartfelt thankfulness, we shall, as a nation, be able to say: "Thou hast redeemed me, O Lord, Thou God of Faithfulness."

And no matter however many, and however great, be the sacrifices we shall yet be called upon to make, Shall they not all be repaid tenfold—and that in the best coinage—if only we and the world at large shall be able to say *that*? “It has been good for me that I have been afflicted, for I have learned Thy holy law.” To find herself *improved* in the moral and spiritual fibre of her being, to discover that much of her evil has been purged out of her, and that a higher, healthier spiritual tone is at work in national affairs,—Shall *that* not be cause of greatest thankfulness “when these calamities are overpast”? So, the *point* which one would wish to make to-day is *this*—that if only our life, whether National or Individual, is shaping itself aright, its spirit must be one of Thanksgiving, and *that*, *not less*, but more than ever such to-day, if and provided it goes well with us *spiritually*, however otherwise it may fare. And it is only right and proper to say this, when “many hearts among us are troubled and perplexed” by the events chronicled day by day, and the Vision fails, and the “still small voice” is not heard. Let us allow the “thinking view of things,” and specially “the Vision and the faculty Divine,” to assert themselves, and then, assuredly, there will come “a certain solemn refreshment of the spirit” of the happiest possible kind. And in this respect let us acknowledge, for our heartening, under God, the large debt of encouragement which we and our Allies owe to-day to the calm, philosophic, and spiritual mind of at least some other nations, whose detached position enables them to see things truly, and to see them whole. How wisely, for example, does one of them speak, when, reporting “what the Oversoul whispered to him,” he calls attention to that “spiritual serenity and assurance which no experience is severe enough to disturb, and no persecution merciless enough to destroy.” “We have a strong city. Salvation will God appoint for walls and bulwarks”—no general, but loose, ill-defined dictum, such as that of Browning, that

“ God’s in His heaven,
All’s right with the world,”

but something which has “come home to men’s business and bosoms,” come home as a matter of our own personal and individual spiritual *experience*.

Many and varied are the devout searchings of heart among us to-day, many an earnest "looking upward," many an anxious looking around, and before : but we need despair of no man, nor pity him—and let no man or woman despair of themselves, nor nation either—who can, as before the Faithful God, take up the Psalmist's words, and say, however tumultuous or even mistaken the past, however hard the present, however dark and uncertain the future—"Thou hast redeemed me, O Lord, Thou God of Faithfulness." "The Lord hath chastened me sore, but He hath not given me over unto death." "Open to me the gates of righteousness. I will enter into them. I will give thanks unto the Lord."

"From bloody field, from battle-scarred city, from homeless wanderers, and from hundreds of thousands of weeping women and children, the cry of human anguish arises in unceasing moan, for men have turned this earth into a veritable valley of tears; *and yet* above it all the stars shine still, and Love is Lord of All.

"For this sure faith of the Church we cannot but give thanks. The battle-fury is brutal and hellish, but it shall pass away; the riot of ruin and death is infinitely terrible, but it shall not continue; for on the throne Love sits eternally. Let us give thanks."

"I will offer the sacrifice of thanksgiving, and will call upon the Name of the Lord.

"I will pay my vows unto the Lord, yea, in the presence of all His people :

"In the courts of the Lord's house,

"In the midst of thee, O Jerusalem.

"Praise ye the Lord."

Castle-Douglas, Nov. 1, 1914.

(COMMUNION DAY.)

To Commend.

Acts xx. 32.—“And now I commend you to God, and to the Word of His grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.”

THOSE were words of an occasion, of a great and memorable occasion indeed, and, as such, they may, and doubtless do, have an appropriateness again.

I. But first, let me invite you to consider how this famous utterance of the great Apostle bears upon his teaching generally, and upon the truths of the Christian verity.

“I commend you to God.” They were Paul’s words, addressed, at parting, to the “Elders” (Presbyters, or Bishops—for the names were interchangeable in those early days) of the Church of Ephesus, whom he had asked to meet him at Miletus, where his ship had touched on her voyage into Syria. Ephesus was his favourite Church, spoken of by him in terms of higher appreciation than he used regarding any other, and he would fain have gone there. But the short stay of the vessel, and the distance (30-40 miles) made it impossible. So these Church authorities came at his urgent request to Miletus, to hear from him parting words, among which those I have read stand specially out.

(a) And yet, even according to our ideas of to-day, the words were quite ordinary, and such as we ourselves, among ourselves, coming and going, meeting and parting again, will use twenty times in one day. “I commend you to God,” or “Good-bye”—i.e., “God be with you”: it is common, current speech, little considered or even understood generally as to its true meaning, which only comes to mind on some more solemn occasions of life, if even then. When the mother parts with her boy going to the war, or her sailor lad on the round-the-world voyage which is to last two years, or when for some near and dear one the last hour on earth has come, then, it may be, we realise the true pathos of the words we had long and

often used so casually, and we expand them into the "God be with you," which they really signify and denote.

(b) But note further, and specially, what the Apostle adds ("I commend you to God), *and to the word of His grace.*"

What did that mean? Doubtless, in the first instance, the message which they had heard, once and again, from his own living lips, and which, through his missionary labours, had been committed to "faithful men," instructed by him, who should be "able to teach others also." It will be admitted, however, that the "word" of Heaven's Grace to man, as a living and abiding force in human affairs, must be held to cover and include more than the bare proclamation of the Divine message. It was clearly the will and purpose of Jesus, as the Messiah, the One Sent of God, to found a Society to which should be entrusted, not only the continuance of the proclamation, but also the charge and administration of certain sacred ordinances which should be perpetuated in that Society or Church until the end of time. We do not, here and now, undertake to *prove* all that. It follows. It is our Lord's own express teaching, and the Apostles assume it in their writings all through. The message, "the Word of the Cross," was not committed by Christ to the free winds of heaven. Nor was it put into a definite written statement. But it was left in charge of a Society, the fellowship of which should be undying, and which should faithfully observe whatsoever its Divine-human Founder and Head had seen fit to ordain and require. So things continue.

"And still the Holy Church is here,
Although her Lord be gone."

(c) When, therefore, Paul "commended" the Ephesian Elders not only "to God"—as any pious friend would do—but specially "to the word of His grace," the thing was said in respect of that new manner of life, and of all those institutions which the early Church had received to hold, and with which they, as her rulers, had been entrusted by him, as an Ambassador of Christ. In fact, if you will take Paul's doctrine of the Church altogether, as it can be compiled from his speeches and epistles, I am afraid he would come near to being called, in the ecclesiastical jargon of to-day, rather a pronounced High

Churchman, although, certainly, that would not have troubled him much.

And, at all events, these things are to be borne in mind, as corrective of much loose thinking and acting as regards the Church which is current among us, even on the part of many persons who ought to know better. There is coming to be, in some quarters, a sort of belief in Christ which would almost exclude the function of the Church which He Himself founded in the world. Not so Paul. He at least will not, cannot, separate the Presence and abiding Life of Christ in every individual soul from the life and the fellowship of the whole Body of the faithful on earth. He believed—He taught—that, albeit the energy and joy of the renewed life is of God, and made effective through the Spirit of the Living Christ, yet all is to be ministered in an orderly, and, as we should say, “constitutional” manner; and otherwise, in ordinary circumstances, *not at all*.

II. And now let me go on to say that, in my opinion, those are aspects of Christian Truth — of what we call “Saving Faith”—much requiring to be kept in mind, and insisted on, even in our own day.

Two insidious dangers lurk here.

(a) There is, for one thing, a certain disposition in some quarters to vilify and cheapen the Church as a Divine Institution for the salvation of mankind altogether—in short, to expunge one of the articles of the Creed, that which declares, “I believe the Holy Catholic Church.” Now, if there is any distinct meaning in that particular Article at all—specially as it immediately precedes that other (kindred, but distinct), which says, “I believe the Communion of Saints”—it certainly declares and teaches this—that, while the latter is the end, the other is the *way*, or means, and that we expect, and only can expect, to reach the Communion of Saints, through the Church—One, Holy, Catholic and Apostolic, which is, and shall continue, in all the world till time shall be no more. Which things being so, it will appear how unfortunate—and, worse than unfortunate, how erroneous and misleading—will be any tendency to ignore the fact that the Church is the Church of God—“House of God, pillar and ground of the truth”—and to write her down as merely one of the institutions

of the land, to take her chance with the rest! And yet, if I mistake not, that danger is *real*, arising, doubtless, from another and a far-reaching danger, peculiar to a material, rich, money-making, money-loving age. One has even heard the expression—regarding, say, a new congregation planted in some suburb—“to run a Church”! Or, *because* the Church, and her value to the world, can only be stated in spiritual terms—in terms of human salvation,—Is it therefore that negligible quantity in human affairs which some would make it? The coarseness and vulgarity of the idea, as well as its danger, are surely apparent.

(b) And there is yet another peril against which I would lift a voice—one against which a right conception of the objects for which the Church exists is surely sufficient to put us on guard.

I refer to a certain want of proportion in the supposed relative importance with which the several parts of the Church's life and work are regarded. A *part*, however important, is *not* the *whole*.

This is the mistake of many most sincere and good people. They forget that the work of the Church, among sinning and suffering men, is twofold—to warn the sinner, and to form the saint; and the people to whom I refer are so entirely engaged and possessed with the former of those two functions—their evangelical fervour carries them so very far—that they will almost overlook, and perhaps even disparage, the other. The duty of the Church is to be true to *both* parts of her work alike. Let her care for the careless, the ignorant, the transgressor, the hardened in evil ways—all for whom no man cares, and whom the Love of a Father and a Friend has not yet touched. But do not let her allow herself to suppose, or imagine, that that completes her duty. As well suppose that the duty of the physician is only to cure us when we are ill, and that it is no part of his office, nor concern of his, to advise us as to the laws of health! Here is a great mistake, and one which leads to many practical errors in the efforts which Christians would put forth on behalf of the Kingdom of Christ among us. Much Christian Wisdom is needed, as well as much Christian Love, that Wisdom may be “justified of her children.” Some things which essentially are not of the Father, but of the world, are,

nevertheless, in their own way and measure, furthering God's own blessed work. We cannot doubt it. He only "worketh all in all." Other things, much in favour, generally, may be insidiously hurting, and even destroying, that work.

III. To support what we would contend for, consider, further, the language in which Paul here describes the supreme end for which the Church exists, which is, in one word, Sanctification of all her members,—“to give you the inheritance among all them that are sanctified.” But Sanctification is a “*work*” (as the Catechism says), not an “*act*,”—a long, slow, painful, laborious process. And it is even more. It is also a life-long process, which can *never* be completed on this side the grave. And yet! and yet! Let no son of man—not the weakest or the most hard-pressed—despair! Why should he? Listen further to what the Great Apostle teaches, speaking of what God, through this “word of His grace,” can do. He is “able”—says Paul—“He is of power to build us up, and to give us the inheritance among all them that are sanctified.” And, rest assured of this, that in doing *that* for us—in our sanctification—God has nothing better to do for us, and *we* nothing more, or better, to desire. It is as in that most beautiful and most comprehensive prayer with which Paul closes one of his great Epistles: “The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ.”

IV. And now to sum up, and conclude.

If the thoughts which I have put before you to-day are according to the mind and counsel of God, then one or two inferences may fitly be drawn.

(a) For one thing, we are thus taught to set the highest possible value and importance upon the work and office of the Church in our individual lives, for, remember, it is as individuals that we are “sanctified,” although always within the One Living Body of Christ and its holy fellowship. God, and He alone, can accomplish the great miracle of Grace, and He waits, and is of power, to do it, but through the appointed means of grace. Let me beseech you, then—as one of my last words—to value more than ever those means—the Word, the Sacraments, and Prayer—through which the Spirit works,

making them "effectual unto salvation," and never to neglect or despise them, because they are *only* means. What else is our food, as regards our natural life? Yet it is God's way, His good pleasure, to use and to bless both the *one* and the *other* as such means.

It is alleged that the means of grace, so far as these are to be found within the Church's fellowship, are being neglected to-day. I cannot say that, in my experience among you, I have found it so. For my part, I can only say that, from first to last, during all these long years, your attendance on the services of the sanctuary have been all that could be wished. But still let us "stir up any gift of grace that is in us" through diligent and assiduous waiting on the means, outward and ordinary, which are publicly ministered on our behalf in the quiet of our Holy Day.

This is surely the call of the hour, when the highest life and spirit of the Church is being so deeply dishonoured, and reproached, and hindered through this earth-shaking War. And yet, Who can tell? Let us hope and pray that out of her severer trial-hour there may emerge her larger and more splendid opportunity and profit for God and man.

(b) These considerations also point to the true position of the Minister—*i.e.*, Servant—in the Church,—an important, but altogether subordinate position,—and cannot but reconcile us to the fact that personally he has no continuance. We know, and we rejoice to know, that

. "The Great Shepherd reigns,
And His unsuffering Kingdom yet shall come."

And still there is that in the tie which, even in the Protestant Church, unites Pastor and People—something so solemn, yet so tender, so serious, yet so persistently glad and joyous—that the breaking of that tie, when it *must* occur, cannot be other than painful.

In our case, too, the breaking has been my own doing, for I have had assurances on all hands that you have not tired of me. I asked the Presbytery to take the step of loosing me from the charge, and I did so deliberately, and some time ago. Perhaps, had it been possible to foresee what was coming—this wanton, wicked war which has been thrust upon us—I might

have chosen to continue among you a little longer, that I might have it in my power to cheer and comfort you with words of hope as to the result, which I shall never cease to entertain, and specially to console any for whom dark days are in store. But it could not be. The necessary arrangements, of one kind and another, consequent upon my proposed demission, were too far advanced to permit of their being cancelled. And, as regards my health, although in some respects excellent, yet, truth to tell, and as the medical men can bear witness, it is little to be relied upon either. The Parish and Congregation call for the full vigour of a man in his prime. And, for myself, while the Sunday Services would by no means have oppressed me—indeed, it is that part of a minister's duty in which I have always taken the utmost pleasure—yet I feel strongly that it falls to a younger man to take up the full burden of the charge, and that this cannot fail to be more to your advantage. And so I take my leave.

I have been deeply touched by the cordial and unanimous expressions of regret which I have met with on all hands at my going, as during these late weeks I have visited among you. You have left me in no doubt by that, and in a still more tangible way, regarding the warm place which I hold in your esteem and regard; and all *that* goes—and goes a long way—to mitigate the regret and pain of parting. I have endeavoured personally to take leave of every individual member of the Church, and, if I have not been able to accomplish this, I can only ask for the indulgence of members.

I take away with me, from Castle-Douglas, many happy memories of my life here, more especially as regards the years spent among you along with one who was my own very self, and with whom every interest of yours lay very close to her heart. Those memories shall abide with me, now that, for me, "it ringeth to Evensong," and so long as I breathe.

"The Lord bless you, and keep you. The Lord make His face shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you Peace."

Castle-Douglas, Nov. 8, 1914.

To sum up.

Ephesians i. 10.—“To sum up all things in Christ.”

A MOMENT'S thought will enable one to see how it is that there are more ways than one of “summing up.”

You may simply enumerate and reckon the number of particulars or units of which a thing consists, as, for example, that your boy made 279 school attendances last year, or that your farm yielded so many bushels per acre.

But there is another way of “summing up,” or “finding out the account,” and one which proceeds upon entirely different lines. Statistical *details* are one thing, *results* are another; and while the one is exact, the other is only approximate, and according to a standard of its own, as when you would arrive at the net result of some large and extended issue, such as a voyage, a year's school education, a whole life.

The more difficult too becomes any such act and process of summation, the more that diverse elements and classes of particulars enter into the determination of results. A thing may be a unity in itself, and yet withal, such a contradiction in unity as to make anything like a true summation a matter of the most extreme difficulty.

Take, for example, this Empire of Britain to-day. When you have set down, in many an elaborate column, her population, home and colonial, her trade and commerce, inland or sea-borne, her manufactures, her constitutional government, her art and science, her literature and education,—nothing is more certain than that you should still be a long way off from being in full possession of the data which should enable you to estimate what is likely to be the future, even the near future, of the empire with any approach to certainty or conviction, especially in such a time as this.

Only think, therefore, or try to think, where we are, if the question should come to be the "summing up of all things"!!—of a world such even as this earthly order of things amid which we move, not to speak of all the worlds that be! Whither is this vast whole tending, and holding on its course? What is yet to be the issue and determination of it all? And those various parts and proportions of which it consists, so heterogeneous, often so antagonistic; those notes, often so discordant and jarring; those interests which almost seem to have nothing in common; those elements which are perpetually at war; those losses which are never made up; those causes which are never heard (not to speak of being settled); those mysteries which are never solved; those just ambitions and reasonable desires which are never gratified; those huge and unreasonable inequalities, the distances between which the years and the ages and all civilisation and all philanthropy only intensify and embitter the more,—What is to come out of it all? Is there any possible key or solution to it all? Is there any one point clearly defined, and tangible, towards which all is converging?

And, if these be daring thoughts, I can only say that they are inevitable. They force themselves upon the thinking mind, and *will* make themselves heard, although in secret places, sometimes.

I. And so there comes before us this declaration of the Apostle, a declaration demonstrating his knowledge in "the mystery," and which, "connected as it here is with the Counsels of Omnipotence, must be investigated with the most anxious care," and which is to this effect, that the summing up of "all things" is "in Christ." Such is the mystery of the will, the purpose, the good pleasure of God, against the hour when the economy of Gospel times shall witness its full completion. "All things summed up in Christ,"—such not in the visions of poetry, but in the certainties of Revelation and of Faith, is that

"One, far-off, Divine event,
To which the whole Creation moves."

1. It may help us to understand something of a truth so far-reaching and so profound, to recollect that there was a primal unity, and that *that* unity also was Christ. We hold it

as an article of the faith that from Christ, as the Divine Word, all things took origin. "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible; . . . all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together."

Aye, and when things had broken off from their central Sun, and were at war among themselves, still, again, it was He, the Incarnate Word, that appeared, was manifested, the Author of a new and better Unity, and of a higher Life—"having made peace through the blood of His Cross," and "in all things having the pre-eminence." "For it was the good pleasure of the Father that in Him should all the fulness dwell." In Christ created, in Christ upheld, now are all things in Christ reconciled, redeemed, restored. The thing that had gone astray is recalled, the thing that went aimless, nowhither, has received a direction and an aim; the thing that was wanting is again numbered. Such, at least, is the potency and power of the Christ.

2. "To sum up all things in Christ." No doctrine of Universalism, however, except in possibility—to wit, that nothing any more need keep itself outwith the power of all-subduing Love, not that it shall certainly come in. Nevertheless, this also holds, that whosoever, or whatsoever, is not utterly lost, must find itself, and be found, "in Christ." The "summing up" may be into distinct classes, rather than into the unity of an undivided whole. "They gathered the good into vessels, and cast the bad away."

3. Only note this—how all the hard and complicated affairs of this life, its many cross-issues, and entanglements, are more and more claiming their solution at the hands of Christ, and taking the law from His mouth. The mystery of suffering, loss, and death—broken threads of life snapped asunder in mid-course—agony of expectation—tyranny of circumstance—fallaciousness of hope—insecurity and unsatisfactoriness of all earthly good—limitations of the human spirit by space, and time, and thought—all paths ending either at the stone-wall or in the morass:—What we *dare* to affirm is this, that the term "sum up" expresses exactly the relation in which Christ stands to all those dark problems, and *our* relation, therefore,

to them and to Him. He is their synthesis, that to which a just analysis will always lead. He only is the meeting of all the ways. He is the solution to all problems, the answer to all questions—the only answer, at least, which here, or even elsewhere, we shall ever get—answer and key, in one. “The glory of God did lighten it,” all over; “and the lamp”—the particular light—“thereof is the Lamb.”

“Who shall the Father’s record search,
And hidden things reveal?
Behold, the Son that record takes,
And opens every seal.”

II. I believe it will be allowed that our line of reasoning this evening—although necessarily somewhat abstract—carries its own ready application to individual cases as put out for solution, and even to the affairs of our own hearts and lives. Ah! how many problems are being agitated among us to-day, the solution of which must altogether baffle us, unless and until we find it in Christ.

(a) Need one refer, by way of example, to the present pitiless condition of the world, and the outlook all round, and the question of questions — Whither does it all tend? To which point of our spiritual compass is it set—if, at least, we are to be saved from blank and hopeless despair? The anxiety, on that point, is natural—is, in fact, inevitable, and yet, if we will accept whole-heartedly the teachings of our faith, as here set forth so explicitly by the Apostle, we shall attain to a wonderful clearness of vision, and to a great and reassuring Hope. Yes, I do not hesitate to affirm, even as regards this wild, appalling tumult of mad, wicked, savage recklessness, that the summation, the issue and result of it, are in Christ, and with Him. Surely *our* faith should not be *less* strong than was that of him who has been called “the Good Robber,” on the cross, and who

“Even in that darkest hour could see
The promised glory of the far-off years”?

I venture no statement, or opinion, as to the actual outcome in this titanic struggle—to which side the victory will go. Who can predict anything as to that? But, without any

attempt at prophesying, nothing can be more certain than this, that, somehow, the real victory will be with Christ—that, when a true summation can be arrived at, the substantial gain shall go to Him. “He shall see of the travail of His soul, and shall be satisfied.” If it was true once that, though “crucified in weakness, He lived in the power of God,” so shall it be again, when again He has been crucified, and that too “in the house of His friends.”

“Thine was the Cross, with all its fruits
Of grace and peace divine:
Be Thine the crown of glory now,
The palm of victory Thine.”

(b) And so it is that, with hearts cheered by such thoughts as these, we turn to the things which are doubtless much in your minds, as well as my own, this evening, when I appear before you for the last time as your Minister. Recollect that each of us in his or her own work and place—insignificant each and all—is still a part and a portion of those “all things” of which the true and just and only “summing up” is “in Christ.” Aye, but, have we *made* it so? Have we found it so? Have we, in blessed, thrice blessed experience, realised that it *is* so? God grant, for each of us, to such question an answer of Peace, and Joy, and Hope.

No doubt Christ will be in the summation of “all things”—of every ministry, and of every life—whether with us, or without us, as that may be. But for us, for our future, for our peace, for our highest interests and best hopes, it must make all the difference that can be, whether we had faced the stern changes and issues of life, *with* Christ, or *without* Him—for on *that* it depends whether we shall “have confidence, and not be ashamed before Him, at His Coming.” And yet I would indulge the fond and fervent hope that our fellowship together, during all those changeful years, has indeed “turned to our salvation,” to the building up of true Christian character, “through supply of the Spirit of Jesus Christ.” The “signs following,” which mark the progress of the Kingdom of Christ, are real and unmistakable: being these, “whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever

things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise"; and, "if these things be among us, and abound," our one and only wish, our one and only hope, must be "that they may abound yet more and more."

Let us feel profoundly grateful to Almighty God for any work of faith, any labour of love, any patience of hope that may have grown up among us, and may He perfect it unto the end, unto the Day of Jesus Christ, that we may be found "perfect and complete in all the will of God." I could have wished that my life and labour among you had been continued even for a little longer, although, after all, that cannot be called a short ministry which has afforded the opportunity, and the privilege, of baptising the children's children of those who, in its earlier years, had been united by me in marriage. For the happy conditions of Church Life existing among us, for the willing and abounding readiness of so many to help in various ways, I desire to offer my most grateful and heartfelt acknowledgment and thanks. *That alone* has made my work both easy and pleasant, and that, of itself, makes it hard, exceedingly hard, to drop it. To compare small things with great, and a very small man with a truly great one, I feel like the late William James, of Harvard, who produced as one of the best arguments for immortality that some feel fitter to live, the longer they live. But it is, above all, the lamentable condition at present of our beloved country and of the Empire, in respect of this terrible conflict, which has, again and again, made me wish with all my heart that I could, even at the eleventh hour, have been able to call a halt in the proceedings towards my retirement. And allow me to be plain and outspoken as to the reason.

You may think—most persons will think—that *the object*, one and only, for which a minister might desire to continue in his place, and to be never absent from his pulpit, in these strenuous and critical times, will be that he might prove a Barnabas, a "son of consolation," to those of the congregation upon whom there is sure to fall anxiety and bereavement. And that is well. But, as I regard the matter, I should have wished to continue among you for a very different object—that I might, in some measure, bring home to you, week by week,

many other spiritual lessons of this fierce and relentless struggle, and, above all, that we might hearten one another regarding it, seeing we have such splendid reasons for doing so.

The *magnitude* of this world-wide war, the demands it may yet make upon us—*that* is not the question, and never can be, where that question is, “Duty first.”

We are face to face with an attempt to perpetrate the most audacious, insolent, God-defying crime which the 19 centuries have witnessed; and *that*, recollect, on the part of a nation and a ruler professing Christ and His holy Evangel—such a crime, at the outset, and such a method of conducting war, to which even the Spanish Inquisition or the Conquest of Mexico afford no parallel.

And the issue to which it is leading up? Either the imposition upon the *whole world* of an absolutely intolerable yoke, or the Coming and the Reign of the Prince of Peace; and, as the former alternative is unthinkable, therefore am I an optimist out and out, and, however long I should have remained among you—and let the war continue for three years, or let it be over in three months’ time—I should be nothing but an optimist to the end.

My thoughts have recently been travelling back a very long way, to the winter of 1864-5, when, being then a student at Berlin University, I was witness to the return in triumph—down “Unter den Linden”—of the Prussian troops from their war against poor, little Denmark, and their annexation of Slesvig-Holstein, and I had then to listen to many hard things spoken against our own nation (and said, unfortunately, with only too much truth): “You said you would help Denmark, and you didn’t.” And it was that miserable war, followed by the victories of Königgrätz and Sedan, which led the way on that boundless ambition towards World Power, of which we see the evil results to-day. Anyhow, I look forward to another—a more worthy and honourable—and a more glorious triumph, in the not distant future, when the entry of the Allies into Berlin, to dictate there the terms of Peace, shall proclaim the Everlasting Truth—that God is more than man, and that *Right* is *Might*, after all. And, when the flag upon your church tower celebrates that Day, may I be here to see.

Meantime, whether it be this dark and stormy record of the

nations, or the story of our own individual lives, let *this* be our one sure anchor of Hope—that it is all working on to fulfil God's own purpose of love, the “summing up of all things in Christ.”

“Yea, through life, death, through sorrow, and through sinning,
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.”

—and

“Christ will gather in His own,
To the place where He is gone.”

Castle-Douglas, Nov. 8, 1914.

Correction.

Jeremiah x. 24.—“O Lord, correct me, but with judgment; not in Thine anger, lest Thou make me small.”

WHEN, in the over-ruling Providence of God, this great calamity of War came upon us, it was inevitable that there should be much searching of heart among spiritually-minded men; and even those of strongest faith “held their breath—for a time.” *There* was the terrible reality before our eyes; but what are we to make of it? was the question first and uppermost in our thoughts.

And if some persons—and those the most religiously inclined—*could* only regard a thing so awful as connecting itself, somehow, somewhere, with the just recompense of evil-doing, of national transgression, and the wrath of Heaven called down, the thing was only natural, from *their* point of view; and, consequently, the note which such persons struck was that of humble confession and penitential sorrow for sin. And yet, presently, and on reflection, there came *another*—a second and a better thought over the religious consciousness and mind of the nation as to the proper attitude of soul and spirit with which to carry ourselves before the High and Mighty One, our Lord and our Judge. We did *not* feel that we ourselves stood convicted nationally as being the greater transgressors, because such “terrible things in righteousness” had befallen us. Transgression surely there had been, appalling in its magnitude, such as this sin-cursed earth of ours had never witnessed before, and such as God would certainly visit; but, at the same time, dealing honestly and severely with our own hearts, we could not find that Penitential sorrow and confession was with us the supreme duty of the hour, but rather that, in God’s special and merciful goodness, we, in this matter at least, had been “kept clear from great transgression.”

I. Consequently, in our turning to God, in this supreme hour, and in our prayers to Him, while devoutly humbling ourselves before His Sovereign Majesty, we felt that, as regards this fearful war, and the blame of it, we had a countenance that "need not be ashamed." We were, and we still are, prepared to commit the issue of the war to God, humbly asking for, hoping for, His favour and protection—but anyhow, going forward to it as the one and only path of duty from which we may not turn aside, or shrink, onward to the last bitter end.

As for the general question of the relation of God, Religion, and Prayer to War, and specially this War, we cannot identify ourselves with the man, however well-meaning, who would "put a water-tight door between his religion, which he loves, and the war, which he hates. The two cannot be separated. The fortunes of the one are interbound with the fortunes of the other." And, on the whole, the thing cannot be better or more sanely put than in the words of a distinguished professor in the University of Birmingham, who writes that while "great theoretical difficulties attend the assertion that 'God is with us in the war,' vastly greater difficulties will have to be encountered by those who affirm that God is *not* with us." For which we thank God, and pick up new courage.

Already, too, in point of fact, and as we may see (and this, recollect, is the great and practical point, the thing that matters),—already there are those among us, to be counted by the hundreds, and the thousands, of whom this can be truly said that the War, and their own personal interest in it, sitting and meditating by their own fireside, or casually dropping into that House of God which they had rather forsaken, has enabled them to "find God," and Him as "the treasure of the soul," in a way they never did before. But, if the Conscience of the Nation condemned us, in respect of the War, I fail to see how that *could* be.

II. Nevertheless, let it not be denied that the occasion is one which calls us to much searching of heart, if only because God is so manifestly making His Presence and His Power felt, and because we have an earnest desire and longing — both as a nation and as individuals—to be approved in His most holy sight. In short, let me say that our proper spiritual attitude and frame of mind would seem to be exactly such as that which

is contemplated in this prayer of the Prophet, so discriminating, and so beautiful—"O Lord, correct me"—if Thou wilt—"but with judgment: not in Thine anger, lest Thou bring me to nothing." We would believe—we feel assured—that we are in the position of the son whom his father chasteneth, and that too in very love, not in wrath, if so he may be the better for it, becoming partaker, through suffering, of a higher, holier fitness.

Yes, we are *not*—thank God—being punished; but we *are* being "corrected"—*i.e.*, put right in those many, many things which are weak, or lacking, or have gone astray with us.

"What is soiled, make Thou pure;
What is wounded, work its cure;
What is parchèd, fructify.

"What is rigid, gently bend;
What is frozen, warmly tend;
Straighten what goes erringly."

And this present business of war we therefore accept—as we accept many another of the hard and mysterious things of life—as Heaven's "correction," or chastening, not in wrath, but in very love, and "not for His pleasure, but for our profit." "Let us hear the rod, and who hath appointed it." "Let us search and try our ways, and turn again to the Lord." "Let us lift up our heart with our hands unto God in the heavens."

Can it be doubted, even for a moment, that the way in which we take, accept, and *use* this grievous thing that has come upon us—the spiritual attitude (so to speak) in which we place ourselves toward it—will have much (very much) to do with the whole issue of it? Only let us take it as God means it, only let us *see* it as He *sees* it, and be assured all shall be well.

III. Have we considered, and seriously weighed, the stupendous issues, the real issues, which are at stake? To over-estimate these would be almost impossible. Let us indulge in a wide view. If God has given us an inheritance—a Name and Place in the earth, such as He never gave to any other people, has that been for nothing, or what is next to nothing, our own merely selfish interests and gains? Surely not. Let our enemies bring that charge against us, if they dare. And if

then it is *required* of us, What use have we made of it? And what have we to *show*? I am not saying that we have nothing to show; only that is the question. *Have* we risen—*Are* we rising, even in this supreme trial hour, to the greatness of soul which God really intends for us; not material greatness, but the far higher responsibility which comes to us — (the “call,” and never more loudly than to-day)—to work for Heaven’s own Righteousness in the earth?

Aye, and in the matter of Responsibility, let us not forget a certain mysterious law which always holds, and whereby the natural and the spiritual are made to hang together. So it was (as you may recollect) in the case of Esau, who, despising the *birthright*, forfeited the *blessing* (which otherwise had gone with it), on which account it was that he is called “a profane person.” In other words, it was by the test of his administration of the *natural* privilege that his fitness for the *spiritual* was to be proved. And he failed to stand the test: which things, and such like, are “written for our admonition, upon whom the ends of the ages are come.”

And here let me ask your attention to a singular coincidence which seems to make the Prophet’s wise and beautiful prayer all the more appropriate for ourselves—a prayer which, for very self-interest, is all the *more* appropriate. Rightly interpreted, the words of Jeremiah will read thus: “O Lord, correct me, but with judgment: not in Thine anger, *lest Thou make me small.*”

“Lest Thou make me small.” Aye, but God has *not* “made us small”; and, apart from Him, it is not Germany that will do it. No, by His favour, He has made us great, and we are humbly, devoutly, thankful for it. “We have no craven fear of being great.” Ah! but let us beware, “lest we forget, lest we forget,” which, in the issue, can only mean, “lest Thou make us small.”

It is not for you and me—weak and erring creatures that we are—to set ourselves to judge that great nation—great and exalted, by the favour of Heaven, in so many ways—which is our principal enemy, and the leader among our enemies to-day. “Who art thou that judgest another man’s servant? To his own Master, he standeth or falleth.” And, doubtless, long ere this time, Germany knows, and feels, that God is “correcting”

her, and calling her to correct herself, just as He is correcting us. And the special point in this relation which the Prophet brings out—whether it be a thought to comfort or appal (*that depends*)—the point is this, that the Divine correction is assuredly always “with judgment”—*i.e.*, “with discrimination.” “He that chastiseth the nations, shall not He know?” Meantime it is “in the very vastness of the evil that is come upon us that we have the assurance of emancipation.” *Est modus in rebus.*

IV. And yet the Germany of to-day—or, say, the Prussia, rather—was once a very different people, and animated by another and a very different spirit from that which obtains and which possesses them to-day. This thought was strikingly brought home to my own mind lately when looking into the writings of one of Germany’s greatest and most justly renowned thinkers and preachers of long ago—namely Schleiermacher, who flourished 1768-1834.

It was in the month of March, 1813, when Europe “began to feel that she had had ‘enough of Napoleon,’” and, in particular, “when Prussia at last roused herself to cast off her humiliating chains.” Schleiermacher, a professor of theology in the University of Berlin, and pastor of Trinity Church, threw himself into all the exciting events of those stormy days. The brave and patriotic king summoned the manhood of his people to form a Landsturm, to be the second line of defence of the nation in her hour of danger, and the students of the University and of the Gymnasium—as the High School is called—joined in a request to the great preacher that he would deliver a sermon to them, and administer the sacrament, immediately before their departure to the war, “thus to consecrate them for their holy undertaking.” The sermon which he accordingly delivered was worthy of the great occasion, the text taken from Jeremiah xvii., 5-8: “Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth forth his roots by the river, and shall not

see when heat cometh, but his leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

And mark the *title* of that sermon, as published : " A nation's duty in a War for Freedom." " A War for Freedom " !! Aye, such was Prussia's hard and tried but happy case a hundred years ago in that dread hour : but how *very* different to-day ! when she has " cried Havock ! and let slip the dogs of war," with the one sole object of coercing the liberties of other nations, and their " right to life " !

Let me conclude with the fine-thoughted prayer which closed that great sermon of the great preacher. Nothing could better suit our own case, fighting, as we and our Allies are, for the chartered liberties of man.

" Merciful God and Lord. Thou hast done great things for us in calling our fatherland to fight for a free and honourable existence, in which we may be able to advance Thy work. Grant us, in addition, safety and grace. Victory comes from Thee, and we know well that we do not always know what we are doing in asking of Thee what seems good to us. But with greater confidence than ever, even with a strong faith, we entreat of Thee prosperity and blessing on the arms of our king and his allies, because it seems to us almost as if Thy Kingdom and the noblest gifts that past centuries have won for us would be in danger, if these efforts were in vain. Protect the beloved head of our king and all the princes of his house, who are now with the army. Grant wisdom and strength to the commanders, courage to the soldiers, faithful steadfastness to all. And grant also, as Thou canst change and turn the fortune of war, that its blessings may not be lost to us ; that each one may be purified, and grow in the inner man ; that each may do what he can, be it much or little ; that we may grow stronger in confidence in Thee, and in obedience to Thy will, an obedience reaching even unto death, like the obedience of Thy Son. Amen."

High Church, Inverness, April 18, 1915.

Renewal.

Ephesians iv. 23.—“Renewed in the spirit of your mind.”

2 Timothy i. 7.—“God gave us not a spirit of fearfulness; but of power, and love, and discipline.”

“**I**N the spirit of your mind.” Not “in your *spirit*,” nor “in your *mind*,” but “in the spirit of your mind.” How shall we understand this unusual expression?

The key to a right understanding of it lies in careful attention to Paul’s use of the word “mind,” and that not here only but in many other places throughout his epistles.

Let us understand, therefore, that, with Paul, “mind” does not denote—as with us, in a loose sense—the organ by which we *think* and *reflect*, but, specially, “the organ of moral thinking and knowing” — “the intellectual organ of moral sentiment”; therefore including, besides intelligence, *disposition*, or tendency towards *action*, as in the phrase, “he has a mind to work,” “he has no mind to be frivolous.”

In short, it will bring out better Paul’s use of this word if for “mind” we substitute “minding”—*i.e.*, as we should say, “liking,” “interest,” “care,” “disposition,” or such-like term. Therefore say, “Renewed in the spirit of your *minding*.” Now we have it, and a clear, distinct, and excellent meaning we have got.

What, therefore, Paul will teach us—and would enforce with all the energy of a fervid nature—what he has got to say is this, that a man is then truly “renewed,” “remade,” becomes “a new creation,” when his whole mental and moral disposition, his bent, his outlook upon life, has been corrected, elevated, purified, directed, and inspired according to a Christian standard, according to the indwelling and sanctifying Spirit of Christ. Best evidence of the work of grace, its true and proper issue in a man, when he “minds,” — when he

“savours,” to use an old expression,—not earthly, vain, and unsubstantial things, but the things of the Spirit and of God.

And in all this, note how little of the visionary there was about Paul. *That* is about the last thing one can dare to say of him; and indeed it will go hard with you to find in all the New Testament a more practical chapter than this 4th of the Epistle to the Ephesians.

And, Is this about “renewal,” and the *necessity* of renewal,—Is it an indictment against human nature? Certainly so. That is implied, and Paul meant nothing less. It is as old as the day of which it was said: “The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” And so now, the measure in which the moral outlook upon life and the world has been “renewed,” is the exact measure in which Christ has won His victories over the hearts, the lives, and the works of men. Christ never had, and never can have, any candidate, of any pretension, for the office which He holds, as the Regenerator of mankind.

“They that have My Spirit,
These, saith He, are Mine.”

Then, further, Holy Scripture has made it abundantly clear, both by teaching and example, *how* we shall know the Spirit of Christ, at work in the renewed life. With that object in view, therefore, let us turn next to *another* of Paul’s Epistles, and to his instruction to Timothy, his “true child in the faith,” as to certain specific characteristics of *that* Spirit which (as he says) “God gave us,”

And let me say that if, in this supreme hour of our country’s story, the preacher would seek to combine those two aims—often thought irreconcilable, but really not so—namely, to “preach for the times,” also to “preach Jesus Christ and eternity,” I know not *where* he should find fitter words from which to speak than those now before us. They seem exactly to describe, in some of its most practical aspects, that spirit in which, as a nation, we are called to face the situation which, in God’s Providence, after nearly a year of cruel and relentless war, still confronts us to-day. Taking Paul’s words to Timothy

home to ourselves, we shall be well and profitably advised. I desire to point out certain important aspects in which, as a nation, we shall become "renewed in the spirit of our mind-ing," if the discipline of these anxious, strenuous times is not to be lost upon us.

I. Observe, then, first of all, that, to begin with, Paul speaks *negatively*: "God gave us *not* a spirit of fearfulness." And How? And Why? Because all possible cause for that has been absolutely removed. The spirit of fear does not occur in the Christian's habit of life, humble-minded, yet secure; and it has no place in his map of life. Yet not because God has guaranteed him in all that he does, irrespective of *what* he does. No. But the position is this: "Who is he that shall harm you, if ye be followers of that which is good?" And further: "The help which is of God"—to borrow Paul's discriminating phrase—only comes to the man who has not failed himself; but *the two*, in closest combination, make him immune from harm, and absolutely invincible.

And what is true of the individual Christian in his private capacity is equally true of a Christian nation as a whole, and I should hope of our own nation, in particular, to-day. If God has given us, in this great War, a work to do for Him, then, amid all the untold horror and misery of it, we may, nevertheless, contemplate the final issue with perfect composure of mind. *He* will not fail in His own work, so long as we do not fail either Him, or ourselves.

I am well aware that our Arch-Enemy, the Troubler of the world, and the real Author of this World-catastrophe,—I am aware that he also makes his appeal to God. His language, in this respect, is even somewhat nauseating, to any humble and right-thinking mind. But when he makes this appeal, Does not the question come into the mind "*To what God* does he so confidently appeal?" *What God* does he think can countenance and will reward all this savagery, and inhumanity, and plunder, and massacre, and drowning, in their thousands, of helpless, innocent women and children,—*What God* can he think of as permitting or aiding him in that? Let him answer *that* question. Certainly *not* "the God and the Father of our Lord and Saviour Jesus Christ, the Son of His Love." In fact it is observable—and a remarkable thing it is—that in all

his unctuous religious talk, the adorable Name of the Redeemer does not once occur. The fact is, he *dare not* use it.

II. The *second* note of "the spirit which He gave us"—not negative, but positive, namely Power—arises directly out of the other. To those whom, in some crisis of life, God sets free from fear—to them He also guarantees spiritual power, strength which shall be even as their day. *His* cause is *their* cause, and, therefore, *their* cause is *His*; and to fail it were to fail Himself. "We have a strong City. Salvation will God appoint for walls and bulwarks." How do many of the words of Prophet and Psalmist come to us as a most blessed and wholesome tonic in this day of our anxiety and sore distress!!

"Trust in the Lord: for ever trust,
And banish all your fears;
Strength in the Lord Jehovah dwells,
Eternal as His years."

May God graciously accept the offering of our humble and united trust in Him, and make us more worthy of it. How beautiful is that expression, often used by David, for the Name of God! He is called "the King's Strength." Aye, and He *will be* the King's Strength, and the Nation's, so long as we humble ourselves before Him, and walk in ways to please Him.

III. I pass to the third characteristic of that spirit which so commends itself to us, and which should prove a great help to us, in these anxious days of our national life—a spirit of Love. And yet, Does it not almost seem a contradiction in terms to speak of this divinest of all graces as having any possible field of exercise in a world which has become one wide scene of carnage and woe? Certainly that question may well be asked, whether we mean by "Love" either Love to God or Love to man. And still, a deeper and truer view will let us see that never in all the long story of the Christian ages—certainly never in our own National life—has there burned a brighter flame of Love in some of its purest forms, not to speak of the courage of our sons, courage even unto death. Witness the *sympathy*, one with another, and the large-hearted desire to be helpful, one of another, especially of the suffering, the weak, and the bereaved, whether in the ravaged lands of our Allies or at home, which has positively knit our far-flung

Empire into one, and as, in former days of prosperity, it was *never* knit before.

And even as regards our enemies, there *is* a sense in which, long before the days of reckoning and punishment arrive—and even now—we *can* and we *ought to* recollect the precept, “Love your enemies.” Keep in mind that we are not so much out against a nation as against a satanic spirit of wicked wrongdoing, and against the present living embodiments of that spirit in the high places of the earth. Do not let us be too hastily carried away by such telling phrases applied to the whole German nation as “over-disciplined ruffians.” Do not let us doubt but that there are in the German Navy many high-minded officers who would rather have blown out their own brains than carry out that devilish order to sink the “Lusitania.” If, therefore, beyond what the exigencies of war require, it may at any time be possible to show consideration towards the helpless and fallen among our foes, we know that our brave soldiers and sailors will do, as they always have done, that,—“not rendering evil for evil, but contrariwise blessing.” Even little exchanges of courtesies between individuals of the German nation and ourselves — at least, between those who personally had once been friends—are, in my opinion, altogether praiseworthy. I only wish we heard of more instances of this.

One beautiful example was reported some time ago. You are aware that sailors, of every nation, exposed to a common danger, are brothers, all the world over. You are aware also that Germany’s greatest Atlantic liners are presently interned at New York, and *there* a false and most wicked rumour had got abroad, that the shipmen of our own liners had been wont to hurl insulting remarks at the crews of the imprisoned German ships as they passed them, entering or leaving New York harbour. To disprove this, the captain of the “Lusitania” requested one of the German captains (whom he knew personally, and happened to meet at dinner) to have his men paraded on deck next time he with his ship should be passing out; and, as he did so, the Englishman saluted the German with his flag, just as he had done in the old friendly days of peace, a salute which the German as courteously returned. I know that some persons would condemn such conduct. In the circumstances,

and to disprove a wicked and damnable lie, I can only admire it. Any little touch of human kindness that can relieve the horror of the situation is surely all to the good.

IV. And lastly, there is mentioned, in this great and noble quartette of the Apostle, what he calls a spirit of Discipline—something which concerns our own bearing and conduct, as the others concern God and our fellow-men: Self-discipline and Self-restraint—the spirit which happily dominates all ranks in our Army and Navy, and of which we have so many fine examples there, but carried into every department and rank of civil life among us, and so that it may rule and possess the whole nation to-day. “Discipline”: aye, *that* is what we want, in much greater measure, and shall continue to want, in the infinitely more strenuous days which are yet before us—discipline and restraint as regards our *passions*, that even a righteous anger may not carry us beyond an allowed line, *that* indeed; but discipline, still more, of our *pleasures* and amusements, our expenditures, our luxuries and indulgences, and all the thousand frivolities of life, both among young and old. Why should we add *sadness of spirit* to the *sufferings* which our brave men are enduring for us, as, for example, that, returning from the horrors of the battlefield, they should find the gay life just what it was a year ago—to find, as a wounded soldier did, arriving by train in one of our great cities between 10 and 11 p.m., the theatres pouring out their thousands into the street, as if those thousands had never heard that the Devil had been let loose upon the earth! How lamentable is it all!!

“Awake, awake, ye sleepers,
 There’s danger over all,
 When the strong shall be sorely shaken,
 And the weak shall go to the wall;
 When towers on the hill-top standing
 Shall topple at a word,
 And the principles of ages
 Shall be questioned with the sword,
 And the heart’s blood of the nations
 Like fountains shall be poured!

“When a fierce and a searching Spirit
 Shall stalk o’er the startl’d earth,
 And make great Thrones the playthings
 Of his madness or his mirth;

When ancient creeds and systems
In the fury of his breath,
Shall whirl like winds of autumn
When the North-wind belloweth,
And drift away unheeded
To the deep, deep seas of death."

It is "the Coming of the Son of Man"; and the question is (*His own* question): "Shall He find faith upon the earth?" Ah, *that* we know not; but this we do know, that His winnowing fan shall find out the truth, searching out the souls and the nations "renewed in the Spirit of their mind," to make them the jewels of His crown.

High Church, Inverness, May 23, 1915.

“Conquerors,” and “More.”

Rev. xii. 11.—“And they overcame him, because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.”

THESE are eminently what Scripture calls “words of this life”; and few words could be found more appropriate to those circumstances, touching the deepest realities of life, with which, as a nation, we are confronted to-day.

Here we are raised to the very mountain-top of the highest and best things which human life contains, and it is allowable—it is well—that we should, at a time such as this, refresh ourselves with the keen and bracing spiritual air of those supreme heights.

“And they overcame him”: the thing is spoken of the Elders, as, in mystic vision, they represent the Church, the great redeemed throng. They stand triumphant—they “come victorious”—they are “conquerors,” and “more”: and their great enemy, now fallen and subdued, is one who is called their “Accuser,” who “accuseth the brethren day and night before our God.” And now for them their conflict is over. Now “the victory of life is won.”

Yes, “they overcame”; but *not anyhow*. They contended “lawfully,” and lawfully they prevailed. And if we would understand the law of spiritual successes, it is again the fine scholarship of the Revisers, in the passage before us, that comes to our aid: “they overcame” (not “by,” but) “*because of* the blood of the Lamb, and because of the word of their testimony”—because of something, on the one hand, which had been done *for* them, and something, on the other hand, which they had done *for themselves*: in other words, (a) by virtue of that blood which had been shed, and (b) by their own appro-

priation of and standing in the virtue of that blood, in individual faithful "testimony," even unto death.

I. Now, let me ask you to observe, particularly, that, although we have here set before us the splendid glory of conquest, from the Christian point of view, yet certainly here is withal no laudation of mere brute Force, no imprimatur of that hateful doctrine, that "Might is Right," but quite otherwise. The world, I hope, has now heard the last of *that* teaching—or soon will, please God—after paying a great price to unlearn it : and, so far as that goes, I will not proceed to "slay over again the slain."

And yet one cannot help observing, as by the way, that, if a tyrant of world-wide reputation (such as it was) has had that bubble reputation completely shattered by the happenings of the last terrible months, another and a greater name than that of the Emperor William, and one greatly esteemed among us Scotsmen, (as the other *never was* esteemed), has, I fear, also suffered somewhat in respect of a certain undue and too unqualified adherence to the same doctrine of Force, of Power, of "*Can.*" I refer, as you may understand, to Thomas Carlyle ; in reference to whose well-known pronouncement on that mistaken Cult, one has only to oppose these words of St. John, the Divine. Or, let me give you the opinion of a once famous teacher of the Free Church, too little heard of to-day, "Rabbi Duncan," as he was familiarly called. Here are his words : "Carlyle's earnestness is very touching and noble ; but it seems to me that, according to his (Carlyle's) teaching, if you could conceive an omnipotent devil, you ought to worship him as much as Israel's Jehovah. . . . Hero-worship ! Ah, well, he and I have to meet a strange hero yet—θάνατος (Death)—the greatest I know of next to Him who overcame Him."*

Aye, but the Christian victors had never "overcome" had they not known well how and whence victory should be reached, and that *no mistakes* must be made by them about that. They owed it all to the Redeeming Love of Christ, and to the passionate enthusiasm which that Love had awakened in them : "expulsive power of a new affection," helpful to all the best

* "Colloquia Peripatetica."

interests of life, a hindrance only to the bad, purifying the heart, and absolutely “ casting out ” every “ fear.” Thus garrisoned, strengthened, and refined, “ counting not life itself dear unto them, so they might finish their course with joy,” they “ come victorious ” from every evil earthly work and way. How expressive, too, in particular, is that which is said, that in all this they “ loved not their life, even unto death,” meaning that they carried their “ non-love,” their holy cheapening or vilifying of life, and of all that life had to offer to them—they carried it even to the length of contempt and defying of the last enemy himself, when at last he met them face to face on the hard but glorious way on which Duty, and the Love of Christ, had set them.

II. It was thus that the Seer of Patmos saw, in mystic vision, the appearance on the stage of time of a new spirit,—martial out and out (as was that of the all-compelling Rome of his day), but disciplined and transfigured,—which, throughout all the phases of life’s changeful scene, was to prove itself the greatest, as it is the most blessed, force in human story. If human life is essentially a warfare, then it is such a warfare in which the final victory goes—and *can only* go—to the purifying, self-forgetting, self-effacing spirit of Christian Love. Cardinal Newman has put this truth in admirable words, when he says : “ A soldier comes nearer than a king to the pattern of Christ. He is not only strong, but he is weak. He does, and he suffers. He succeeds through a risk. Half of his time is on the field of battle, and half of it on the bed of pain. And he does this for the sake of others. He defends us by it. We are indebted to him. We gain by his loss. We are at peace by his warfare.” Aye, and *that*, remember, was the spirit before which the Empire of ancient Rome went down, and as all other Empires *must* go down which ignore or defy it. “ It is a plain fact,” says Mr. Wilfrid Ward—“ It is a plain fact, written large in history, that there are two different kinds of warlike spirit. The spirit of the Black Prince, who served his royal captive at table, is not that of Achilles, Homer’s hero, whose ‘ soul was pitiless.’ ” And this is equally true, what the same writer adds, and as we have abundant evidence before us to-day : “ Either spirit may attach to *groups* of men, as well as to *individuals*. A corporate spirit is a most real thing,

though its operation is subtle, and hard to trace in detail. The theory that the principles of honour, chivalry, and humanity are out of place in war has undoubtedly deeply tainted the German Army, and removed its spirit poles apart from that of the English." I say, Let us thank God for that, so far as it concerns ourselves; and to these words of Mr. Ward let me further add my own opinion, that surely a heavy responsibility rests upon the Christian Church in Germany, if, as now appears, it has done so little—nothing with any practical effect—to counteract that evil spirit with which, through their ruling powers, the whole nation has allowed itself to become infatuated and bewitched. Observe, therefore, the point which we have insisted on to-day—namely, the grand fact—the stern reality—that the Christian life is a warfare, and *such* a warfare as includes, and covers, all life, from the day when, in Holy Baptism, we were made to renounce "the devil, the world, and the flesh," and onward to life's close. And mark then what follows—namely this, that the splendid gains of that warfare—its discipline, its scored successes—are to appear, are to be won, are to be snatched on many fields—indeed, on every "tented field of life." And, in this connection, this also falls to be said—as the story of the Christian ages has amply proved—that, meantime, and aye and until the coming of that glorious day when wars shall be no more, there has never been a truer school of the highest, strongest, purest elements of Christian character than where host meets host in that dire arbitrament. It has been, to those who have had "grace to use it so," as a "Higher Grade School," both in the virtues and the values of Life. It has demonstrated—and never more clearly, never on such a vast scale as in these anxious and harassed days—that for them who would really *have* "life, and life abundantly," there are things more to be valued than life, and other and different things more to be feared than death. "Greater love hath no man than this, that a man lay down his life for his friends." "They loved not their lives unto the death." "They endured, as seeing Him who is invisible."

III. Let me say, therefore, plainly, that even to-day, the *note* which I would strike is *not* altogether one of sorrow and grief. Let us say also, "See in what a glorious time we live." Do not, therefore, let us ask, in any doubt or fear, *whither* all

these awful things are even now tending. In one sense, Who knows? Yet in another and a truer sense, Who can doubt? After “ two thousand years of wrong,” our eyes behold the dawning of the Day, because the Spirit of Jesus—the princely Spirit of Self-effacement and Self-sacrificing Love—is now at length coming to its own. Wherefore, amid all our sorrows and our losses, let us be of good cheer. Let the world “ rejoice and lift up her head, for her redemption draweth nigh.” “ The Lord God, the Omnipotent, reigneth.”

Especially is this a glad and joyous thought for the young, because, if true to themselves, to *them*, in sure promise, the future belongs. That ancient story stands eternally true: “ My servant Caleb, because he had another spirit, him will I bring in.”

“ Oh, I see, the crescent promise of my spirit hath not set,
Ancient founts of inspiration well through all my fancy yet.”

Once more—as in the days of the Apostle—“ the blood of the martyrs ” is to prove “ the seed of the Church ”: for truer martyrs there have never been than those of the brave and noble-hearted, of our own countrymen and our Allies, who for God and country—for Heaven’s violated laws of Truth and Righteousness—have yielded up their souls to God.

It is common speech among us that the thing which we are in arms against is that devilish and aggressive spirit of Militarism in high place which is at the root of all this world-wide calamity, and that once that spirit is *laid*, and killed, and the map of Europe re-arranged, then *all* is accomplished that we set out for, or can hope, or desire, to see accomplished—as the grand outcome and profit of this War. Ah, No! Not at least if we would humbly seek to understand and follow out His mind and will toward us and toward the world, whose Hand is certainly in all this, and whose prerogative it is to “ bring good out of evil,” and to “ make the wrath of man to praise Him.” There will be more to be done than the re-arrangement of the Map of Europe. There will fall to be accomplished — and, please God, there shall be—a re-arrangement of the Map of human life, in many of its most important and intimate affairs. It is sorely needed. And if the spiritual law, ruling in human affairs, is Gain through Loss—Gain for Christ and His Cause,

through our own seeming Loss,—Can we doubt but that there is also a Divine proportion in this Law, and that God, in His Infinite Pity—if we will but allow Him—intends that there shall accrue to the world the larger, the vaster, spiritual blessings out of this more gigantic evil? And what a joy shall that be, at least to our children after us—if not to ourselves!

“ See all things now at last renewed,
And Paradise restored.”

IV. Whether in International or National affairs, whether in Public, or Social, or Private Life, the case is clamant for remedy and reconstruction. For example, (a) as between even the most civilised nations, “ we have seen ” (as some one has said) “ to what a pass diplomacy has brought us.” Let us hope that now the day is at hand, when the Chancellories of Europe—and, let me add, the exchanges of Europe—shall be places of honest dealing between one nation and another, and from which both lying and spying shall have been banished for ever; and when there shall have been created a “ Public Will and a Common Conscience in Europe, a conscience sensitive to the demands of a higher ethics, and a will to enforce its decrees against obstructives and recalcitrants.”

(b) As regards National affairs, Democracy will certainly have much to say, and do, in the Europe that is to be. Let us hope that, knowing its power, it may wisely use it, and that class-wars shall be unknown, the root-causes of them having all been removed.

“ When wealth no more shall rest in mounded heaps,
But, smit with freer air, shall slowly melt
In many streams, to fatten lower lands.”

Ah! yes, there is room for a great and thorough-going Divine lustration, both on the high-ways and the by-ways of human affairs,—first of all, and most of all, in individual character, and in relation to the political, commercial, social, religious, and domestic life of the people everywhere; and even this relentless War shall be Gain, and not Loss, if and when, under God, and through the glorious heroism of our sons, that high and holy object shall be gained, or at least greatly advanced.

“ They loved not their life even unto death.” “ Now is come salvation, and strength, and the Kingdom of our God, and the authority of His Christ.”

“ Reign on, Oh Christ, in the glory of the Father, till all things are put under Thy feet, for now the voice of Thy Bride calleth Thee, and the whole Creation sigheth to be renewed.”

High Church, Inverness, May 30, 1915.

A Righteous Anger.

Ephesians iv. 26.—“Be ye angry, and sin not.”

TO say that this is a direct encouragement to anger would perhaps be regarded by some persons as going too far. And certainly, there are *kinds*, and there are *occasions*, of anger which need no encouragement, because they can only be condemned—only and always—out-right. Anger arising out of private and personal grounds, such as an insult received, wounded pride, or vanity, where no real harm is done, is not only silly—it is wrong. The true victory, the best revenge in such case is obtained through victory over oneself, in the spirit of him who said: “Let him alone. Let him curse. It may be that the Lord hath bidden him.”

And still, the Apostle could not have written, as he here does, without implying that there *is* such a thing as a tolerable, or even proper, anger—proper in itself, or in the measures to which it points. And perhaps we put the matter in its true light if we read the words thus: “Though ye be angry, sin not”; no encouragement to anger, but no apology for it either. Only “sin not.” Let nothing unworthy of a good man, and of your Christian profession, mar your anger, either in its inception, its course, or in the issue to which it is directed, and leads up.

I. It is to the great Bishop Butler, author of the “Analogy,” that we owe what I may call a true Philosophy—*i.e.*, “a thinking view” of the sentiment, and passion, of anger. He reasons, and reasons well, that anger must be regarded as an original part of our mental and moral furniture (so to speak), of our constitution—not something bad which came “with loss of Eden,” whatever loss, or misery, or suffering came thereby. Terrible, too, as the evils are, and as we daily see, which arise through men giving loose rein to the passion of wrath and anger, nevertheless the sentiment, *in itself*, is not, certainly and necessarily, an evil, and *may be* even a most holy thing.

That follows, if indeed it be, as Butler holds, part and parcel of that "image of God,"—"knowledge, righteousness, and holiness,"—in which man was created : "likest God within the soul." And for the Christian it is enough to recollect how Christ Himself on a certain occasion "looked round about on them *with anger*."

Nor can there be any difficulty in identifying a holy and righteous anger, and in distinguishing it from that which is to be condemned. *Exclude every personal, interested, and sinister motive.* Let it be the noble, pure, unselfish rising of our moral nature against that which is insulting to the majesty of Heaven, or injurious to the rights and liberties of man,—then, and in that case, anger is something to be, in every way, approved and applauded. It is of God, who will show that He approves it by blessing it so long as it fulfils itself, and operates, in an "allowed line" : in the "spirit of His most holy fear," and in defence of the violated and just interests of mankind.

II. And here let me offer an opinion, which, as the result of observation, I have long held, and in which I cannot but think that the best minds among us will concur—namely this, that Society and the World at large have been suffering, for many a day, just from this cause, that there is far too little anger among us—anger, that is, of the right kind. It is a poor and a cowardly thing to say, "I will not even express myself—I will not denounce that social, or national, or international, 'crying' evil, or wrong, though of the most flagrant kind, because (forsooth) I can do nothing to cure or alleviate it."

No doubt a power has arisen in the modern and civilised world—a great power, and useful in its way—which we call Public Opinion; and let this be gratefully recognised, too, that, with the many links which now bind together even most remote nations, when the things happening in Sydney or New York to-day are the common talk of London and Petrograd to-morrow, let it be admitted, we say, that this Public Opinion, as something world-wide, and in the hands of "men of good-will" everywhere, *might* become a great engine for good in the attack upon all wrong-doing and moral evil, and in the best interests of mankind. For let this be understood, and thankfully recognised, that the judgment of mankind, so formed, is, almost certainly, reliable and correct; as even the

old Roman moralist has declared, “*Securus judicat orbis terrarum*,” “Trust the opinion of universal man.” But the defect is here—that, as things are, presently, at least, it has no power. It is no more than the “general Conscience,” with all the strength and all the weakness which appertain to Conscience in the individual man, the weakness, in the one case, as in the other, being this, that it cannot enforce its decrees. And therefore all that we can say, the most and the *best* that we can say, of *both* alike, is this: “If only it had Power, as it has Authority, it would absolutely govern the world.”

Where Public Opinion *fails*, even when it is the just expression of wrath and anger against positive wrong-doing in the community or nation, is in this, that it has no officers to execute its decrees, which, therefore, are absolutely ineffective, and fall dead. And, moreover, there are always too many powerful forces, of one kind or another—vested interests (“by this craft,” or that treaty, “we have our wealth”), prejudices, misconceptions, fears, which start up and can always make themselves heard.

III. No better illustration of this could we have than what has come to pass in connection with this great War, which, on our part at least, is being waged simply and solely in defence of the outraged liberties of mankind. Ever since the first week of August last, and still, the judgment of the whole world is *practically* on the side of the Allies. “The moral wrath of the world” has expressed itself as never before, and as there never was occasion before. Nevertheless, here is the extraordinary thing, that, although the Conscience of the whole civilised world pronounces that the Allies are waging a just and necessary war, still, that same civilised world, having given its verdict, is content to do no more, but leave alone, and look on, or “pass by on the other side.” Even if violated Public Law and Right were not enough to move them to action, they know, and admit, that their material interests would be jeopardised by the success of the Germanic Powers; and still they have shown a disposition hitherto to leave alone,—keeping themselves safe, I suppose!

Now, as for our part, our *duty*, as a professedly God-fearing and Christian Nation,—let us apply to our case to-day the counsel of the Apostle in my text. If ever, in the whole his-

tory of the world, a nation was moved to a righteous indignation, and had occasion to be angry, such occasion is ours, when we think of the whole record of long-prepared-for and calculated aggression, of perjury and deceit, and of a vaulting ambition towards World Dominion, on the part of the War-party in Germany, which these last ten months have brought to light. Nor is the just anger of the people of our Empire at all lessened by the cold aloofness, if not indifference, of at least one great nation, which professes to be, equally with us, the champion of the liberties of man. And now, what I have to say, what I would entreat you to lay to heart, is this stern warning and wholesome counsel of the Apostle : “ Be ye angry, *and sin not.*” Whether we contemplate the present, or the future, therein lies one of the supreme teachings of the whole situation ; for, if there is a God in heaven, let us be assured of this, that the spirit in which we carry ourselves, through the war and after, will have much to do with the permanent issues of it. Let us ever keep in mind, and stand in awe of *Him*, whose work we believe that we are doing, and who has said : “ Fury is not in Me.” “ Vengeance is Mine : I will repay, saith the Lord.” And so, while anger has its proper place, the feeling uppermost in our mind and heart should rather be one of Pity for the man who is “ laying up for himself wrath against the day of wrath, and revelation of the righteous judgment of God.”

IV. Do not let it be supposed, however, that, in speaking thus, “ I have aught to accuse my own nation of ” in respect of the spirit in which we have hitherto carried ourselves throughout this terrible crisis. Much “ reviled,” we have, as a nation, “ not reviled again.” “ We have remained firm and resolute, but calm and fearless ; as those who are not ignorant of the sacrifices which shall be called for, but absolutely confident, under God, as to the result. Let it be said—as I dare to say it, without fear of contradiction—that there is not a man, or woman either, throughout our whole wide dominions, who would sit down, in cold blood, to write a “ Hymn of Hate.” Nor, if such an evil-disposed mind could be found, would our gracious Sovereign countenance and decorate the writer.

Nevertheless, as I have said, we have need to “ stand in awe and fear,” to “ labour and to pray,” lest even a righteous

indignation, and the determination that the wrong-doer must be adequately punished, should carry us beyond the allowed line.

On this subject, here are some wise and timely words by Principal Selbie, of Mansfield College, Oxford :

“ War does not abrogate the Christian law of love. It is even possible ”—(he might have added, “ and it is commanded ”)—“ to love our enemies. Love is quite compatible with fighting them, if it means seeking to drive out the evil spirit from them, and exacting due punishment for their misdeeds. And it must be done without bitterness. We must learn to think the best of them, rather than the worst, to believe no evil of them till it is clearly proved, to see them as God sees them, and to be ready for the time when we can again dwell together in peace. There is great room and opportunity for the Churches to set a higher standard in those matters than that of the world, and it has not been used as it might have been.”

Here are we—nine Christian Powers, six of them Great Powers—locked in deadly conflict, and regarding it with composure as the supreme call and duty of the hour, that the one side or the other shall be humbled to the dust, never to rise again. It is appalling ; nor can we have any hope but that it is destined to become much more appalling yet ere the end is in sight. May the Spirit of Christ—convincing and convicting—which surely has not quite forsaken yet either the one side or the other, give grace that both on the one side and the other there may be a “ seeing of *ourselves*, as God sees us.” Then, and then only, can come Confession, Forgiveness, and a sure Peace.

But, for ourselves, remembering always how short-sighted and how weak we are, as in the sight of the great God our Judge, let us humbly pray that good counsel may instruct and guide our rulers, courage and fidelity possess our whole nation, while we resolutely pursue the line—not “ of least resistance,” no indeed—but the line, and the road, however hard and painful, marked out for us, onward to a glorious issue. “ Fear not, only believe.”

“ The Lord hath made bare His holy arm in the eyes of all the nations ; and all the ends of the earth shall see the

salvation of our God. . . . Ye shall not go out in haste, neither shall ye go out by flight; for the Lord will go before you: and the God of Israel shall be your rearward." Our enemies we do not judge. *One* is their Judge and ours.

In conclusion, I will give you some verses which seem to me to express our proper attitude of spirit as a nation towards our Arch-Enemy to-day:

" Swift the flaming wings of death
Beat against the labouring breath,
Blazing hearth and anguished cry
Smite against the tranquil sky,
As the legions thunder by.
For the ruthless, tragic beat
Of those fierce, relentless feet,
Broken faith, and tarnished sword,
Judgment, and not mercy, Lord.

" While upon the fields of red,
Sleep the unremembered dead,
While the homeless, in the glare
Of the ruins burnt and bare,
Face a hell of black despair,
For those silent heaps that lie
Witness to a silent sky,
Shattered homes, dishonoured sword,
Judgment, and not mercy, Lord.

" But when stands the naked soul,
Shamed and broken, at the goal,
When the tragic eyes can see,
Through that cloud of infamy,
Nothing but itself—and Thee,
Love invincible shall plead
Hopeless anguish, deepest need.
Pity sheathe the flaming sword,
Mercy, and not judgment, Lord."

High Church, Inverness, June 6, 1915.

The Word of Prophecy made more sure.

Isaiah lxxv. 17, 18, 19,—“For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy; and the voice of weeping shall be no more heard in her, nor the voice of crying; (16) the former troubles are forgotten, and they are hid from Mine eyes.”

PROPHESYING is not for us. *Our rôle* it can never be. Nevertheless, all right-thinking men have occasion to be made glad and thankful, if and when the All-wise and All-powerful—especially in the day of their anxiety and trouble—will Himself graciously undertake to prophesy on their behalf. Even should it amount to the promise of “new heavens and a new earth,”—*He* may well do *even that*, who “taketh up the isles as a very little thing.” “With whom took *He* counsel, and who instructed *Him*?”

No, indeed. Propheying is *not* for us. But, say, Are we grieving or contravening that “Spirit of Prophecy,” which is “the testimony of Jesus,” if, amid the strain and stress of these days in which we live, we turn both for instruction and for comfort to the glowing, burning words of the Prophet in my text? I think not.

Aye, we sorely need both instruction and comfort just at present; and, thank God, we shall have both, if only we will look for them in the only right quarter, if only we have the spiritual wisdom to interpret “the signs of the times.” And what then shall we say? Is not “the vision” plain,—so plain that “he may run that readeth it”? Let us get at the heart of things. To call the times “anxious,” or even “momentous,” is the merest truism. *Why* “anxious”? *How*

“momentous”? “I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me, and what I shall answer concerning my complaint.”

And so it comes to pass—judging, with clear and discerning judgment, “between things visible and things spiritual,” and speaking as in the House of God, speaking to the spiritually minded,—it comes to pass that, in very soberness and truth, we can—and that in Heaven’s own great Name—can only call these times of ours grand and glorious, and say that it is, withal, good to be *alive* to-day. And why so? Ah! because, even now, the times are being redeemed from all that is frivolous and vain by a heroism, a devotion, a self-surrender unheard of before, and beyond all praise—but even more by the cheerful Vision which it is given to us so plainly to read, as only “waiting its appointed time”—a Vision which says, in clear, plain speech, “a new heavens and a new earth,” if you yourselves are wise, and will have it so. I know that these are bold words, but I take in hand to make them good, as the one clear issue to which the world is moving—the goal which is within our grasp—if only “men of good-will” everywhere will see things, and will use them, as God Himself sees and intends, humbly relying on Him who alone can say “*I create*,” to second our own best and most strenuous endeavours.

Let me proceed to state the substantial grounds of *reason* which we have for believing that God is preparing for us a great Joy—yea, preparing to “make” His Church “a joy”: to renew, once more, at last, upon this sin-cursed earth that primeval day, “when the morning stars sang together, and all the sons of God shouted for joy.”

I. Pray, then, for one thing, What truer or more solid ground of thanksgiving and rejoicing *could* we have than that the whole world should be brought to see and acknowledge the awful majesty and sovereignty of a just and holy God? The issue before us—all along, through all this welter and confusion—has been, as all the world, barring one blinded, evil man admits, a clear-cut issue: none could be clearer—namely, this: Which is stronger, Which is to have the upper hand, God, or the Devil? Certainly, too—let this be admitted—the powers of darkness (I speak as a man) never *did* have, in all history, nor *could* have had, a better chance. If long years of

preparation to enthrall mankind, If all the arts of lying and deceit, masquerading in garbs of peace and friendship, *could* have prevailed, it was (as we now know) almost a foregone conclusion that they must. And yet, if (as we see) their deep-laid schemes, one after another, have all gone wrong—If they are now being hemmed in and held by a tightening grasp and a combination of Powers, before which, sooner or later, they *must* give way,—Is all that come about by chance, as what we should call the course of events? Nay, is it not the doing of the Lord?—"marvellous," and glorious "in our eyes"? "Not unto us, O Lord, not unto us, but unto Thy Name."

I am quite well aware what we shall be told—that it will be time enough to indulge this joyous and triumphant spirit when the war is over, and the victory won: a piece of timid caution which we must denounce outright, if, at least (as I hope) the Church has *not yet* gone over to the slackers or the cowards.

True, *we* are not Isaiah. But we should be ashamed of the Church, and of her sense of duty to the world to-day, if she were not aglow with the same triumphant soul which saved Isaiah, and all God's prophets of old, in their every evil case. Thank God, the issue of this war is already a foregone conclusion. As M. Paul Sabatier has put it: It were "suicide of the spirit to allow a shadow of doubt": *but only* on this *one condition*, that we and our Allies are true to Him. As for that, the teachings of the Old Testament prophets are for all time: "Behold, his soul is puffed up, it is not upright"—it is not straight—"in him"; "but My righteous one shall live by faith." "Shall live." But, What is life? Or, say, rather, What is it to "*have life*," whether for an individual or a kingdom? Our contention is that a kingdom, an Empire—be it ever so great and powerful—which is founded on lies and wrong-doing, and which has deliberately planned to rise to its pinnacle of greatness by plunder of the defenceless and the weak, by craft and cunning, can no more stand, and flourish, than can the plant which has a worm at its root. Sooner or later—*sooner, rather* than later (once it has been found out)—its evil day is coming.

Germany, misled by the vaulting ambition of her rulers, resolved to try conclusions with the Throne of God Himself: and she can do nothing now but abide the consequences. She

is up against a Power which makes "great thrones" its "play-things," and of which it is written: "He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong." If the teachings of all History have any lesson, it is as certain that the Empire of the Hohenzollerns is about to go down in blood as that the sun shall rise to-morrow. "And the righteous shall see it, and be glad, and all iniquity shall stop her mouth." Victor Hugo said of the Great Napoleon: "It was time this vast man should fall. He vexed God." Of this New Napoleon we may well say: "It is more than time that he should fall; for he has both defied and blasphemed God."

II. And for ourselves and our Allies—Is it not an occasion of holy, humble, thankful joy that we should have been honoured to be the agents—weak and unworthy as we are—in the hands of the Almighty, for "working salvation in the midst of the earth"? From all which it follows that any *indifference* among us, or any *slackness* in the pursuit of this supreme national duty, must receive a harder name than unpatriotic. Is it not also Godless?

Is the security which we have so long enjoyed within our Island-home to make us deaf to the call of suffering, wronged humanity in so many other lands? "Business as usual" has been very ill-timed advice. I am glad that we hear comparatively little of it now.

III. "Be ye glad and rejoice for ever in that which I create"; or say, rather, "which I am creating": God's creations are a slow process, being "for ever." Yes, it is a thought eminently appropriate to the day and the hour: at least for such of us as believe that God is preparing, "by fearful things in righteousness," to make this world a fitter, safer dwelling for "men of good-will" everywhere. My point to-day, and daily, would be—the joy it is to every God-fearing, right-thinking man and woman among us to *know* that the Powers of Heaven are neither slack nor cowardly, even if the Neutral Powers (so called) of earth would seem to be, or should the Allies themselves become such, of which there is small fear, and which God forbid.

And there is yet another glad thought which suggests itself to the mind, even amid the darkness and uncertainty (as some would regard it) of an immediate outlook: and that is the

splendid opportunity which lies before the Christian Church, such an opportunity as never, in all her history, was put before her *until now*. And, Is she then preparing herself to take full advantage of it, when it comes? *That* is the question for her now.

“*I create,*” saith the Lord, the “new heavens and new earth” that are to be. And how, then, shall we of the Church read *our duty* in that respect? Does it consist in standing by and looking on with much devout eagerness of expectation, and adding much prayer? Is *that all*? Assuredly not. The simple truth is that the Church must bear her own part in this “new creating,” and that, without us—very weakness though we be—that mighty, glorious work is not to be brought to perfection, and by our remissness may even be hindered and delayed; while, on the other hand, to her unquenchable Faith, in herself and in Him, “all things are possible” to the Church of the Living God.

Hence the tremendous seriousness and importance of the days that are coming upon us. If nothing is to be the same, when once this mighty convulsion in human affairs has spent its force, certainly “the real test of Christianity is to come after the War.”

That “*organised Christianity*”—meaning by that the *Churches* as distinct from the *Church* — is to receive a rude awakening, is more than possible, and is not the glory of God, the salvation and the liberties of mankind, more than any or all of those minor matters about which the Churches have been wont to contend in the past, as of very life or death? *Could* things *ever* have reached the pass they did, among the Christian nations now engaged in war, had all the European branches of Christ’s undivided Body been setting themselves, each in its own way (no harm in *that*) to the formation of *Christian character* among men and nations as the first thing, and the last thing, in true Religion, instead of making themselves, as by their multitude of divisions they have made themselves, the jest and the laughing-stock of an unbelieving world? And what about the hopes and prospects of Christian Missions in non-Christian lands, and in the face of the uprising of the Moslem faith and power? Oh, that the Churches were wise to know the day of their visitation! And really I think there is hope,

when one hears of the remark of a French officer : “ The Huns have saved the world, for they have taught us *what evil is*. ”

We would cherish, therefore, the confident hope that, if this mighty struggle should result in no other good — whether spiritual or material—it may at least bring in the day of “ International Christianity,” whereby the best and only sure guarantee shall be obtained against the recurrence of war, by the acceptance of Christian principles—the teaching, the example, and the spirit of Christ—as the one and only rule of conduct, for nations as for individuals, everywhere, among themselves. *Then* will there be supreme joy : and *not till* then.

IV. Once more, and above all, let us observe, particularly, how the Lord makes the Prophet closely associate, in His New Creation, these two things (as if they were actually one and the same)—“ new heavens and a new earth,” with “ *Jerusalem* ” herself, made “ a rejoicing, and her people a joy.”

Ah! yes. *There* is where it is. *There* is something eternally true—no change of heaven over our heads or of earth beneath our feet, but an entirely new spiritual nature in *ourselves*, and in our whole spiritual outlook upon men and things. It is *the Church herself* that is to be made “ glorious in the eyes of her Lord, and her God her glory.”

And “ the joy,” the “ rejoicing.” Consider this, that *these also* are spoken of God Himself. *He* rejoices. *He* has joy, and the angels of the Presence rejoice with Him, in the souls and the nations, that shall have been brought back to their allegiance and to the service of the Divine Love. The pages of “ the Evangelical Prophet ” and the teachings of Jesus are alike full of this thought, as witness Christ’s jealousy over His Bride, the Church.

Ah! but how deeply, in these times, have the nations (Christian nations, recollect) been all *grieving* the heart of the Universal Father and Friend of Man! May God, in His Infinite Mercy, soon give them the opportunity, and make them wise to use it, when, by returning to Him, with true penitence, they shall rejoice His heart once more, “ because,” as He Himself says, “ the former things shall not be remembered, nor come into mind,” “ because the former troubles are forgotten, and because they are hid from Mine eyes.”

“The former troubles.” And whose were they? Who felt them most?

Talk of “the Sorrows of Satan”! Is it possible that we have not given so much as a thought to “the troubles” of Incarnate God, and how even we may be allowed to relieve and gladden the Divine Heart of Love?

Brechin Cathedral, Aug. 29, 1915.

“Life in His Name.”

S. John xx. 31.—“And that, believing, ye may have Life in His Name.”

NOT in the mere spoken, or written, word; much as we reverence, and love, that sweetest of all sounds, “Name all other names above.” We “bow in the Name of Jesus,” not necessarily “at”; a practice which, whatever can be said for it, cannot be defended on the authority of St. Paul’s well-known words.

It is with the “Name of Jesus” as it is with the “Name of God,” which denotes “God as revealing Himself, and by whatsoever ways He will reveal Himself, to man.” In short, “the Name” of Jesus is His manifested power—His presence, now become “a life-giving Spirit” in the heart, and in the whole wide theatre of human affairs, as we say and sing, “All hail the Power of Jesus’ Name.”

“Life in His Name.” And what then (let me here ask) is Life, that mysterious something? How define the indefinable? Speaking of the natural life, one of the best attempts at definition is perhaps this—that it is “the sum of the forces which resist death.” We are told, for example—strange, yet true—that from the very moment when the infant first draws the breath of life, and onward, it is exposed to death—yea, actually begins to die. He is engaged in a fell struggle with death, all through his earthly course, from the cradle to the grave: *only*, there are, in every healthy human subject, young or old, certain forces at work which oppose death, and hold in check those other forces which would hasten it. So, exactly, we do not live *spiritually* any more than naturally, except by virtue of some force which resists spiritual death—for, as Christ Himself says, “Ye have not the life *in yourselves*.”

But Christ (speaking reverently) is that spiritual force, not only resisting death, but overcoming it. “When Thou hadst

overcome the sharpness of Death, Thou didst open the Kingdom of Heaven to all believers."

"Life in Christ," in His Name, in His Spirit, in Himself,—it is a word which has sounded out, far and wide, over all the world, a testimony not to be gainsaid or spoken against. And if you would ask for proof of this, we can only reply, in memorable words, "Look around, and see." The testimony is cumulative. It grows; and neither the cynicism of unbelief, nor the unspeakable horrors by which Christian Powers have denied the faith, can be allowed to shake our confidence in the coming Day of Christ.

I. Yes, it is a common-place of observation that, wherever the world is wakening up to a new, a higher, a better life, it is because, and in so far as, the Spirit of Christ is at work—consciously or unconsciously, here and there, and everywhere. (a) You may see this in any real progress and development of nations,—in the life of society and of societies, in the life of every institution, civil or religious, of every church, every family, every school, every workshop, in every country throughout the whole civilised world. (b) Take, for example, the Church at large: we note, and we are glad to note, that she appears to show more signs of "life" now than at some former periods of her history she may have shown, and we all know what that means. We mean that, whereas her mere institutions are the same, she gets more out of them, and that for the simple reason that she puts more into them. If the institutions themselves are certainly not less—perhaps neither less nor more—at all events the Spirit, *in* and *of* them, is, we would believe, much more; and so, by reason thereof their life is larger, richer, fuller, and more blessed. (c) Or again, as regards individual churches, I think it will not be called in question that some of them are distinctly more alive than others, and that, only and always, through the princely Spirit of Christ more conspicuously at work among and within them.

II. And this leads to that application of the Apostle's words which lies at the foundation of all others—viz., their close and intimate personal application to the individual consciousness of every believer in Christ, of everyone "naming the Name." Whether in the nations, or in the Church, or in society, the true and highest life can only be built up, and sustained, in and

through the individual: and this, in those two distinct functions which Christ, the only Life, must needs make good and fulfil in us.

What, then, are these? (a) For one thing, Christ alone will discover for us the true meaning, worth, and object of life; and (b) He alone, through His Spirit, can fulfil and impart it.

(a) In Christ, Life means a thorough acquaintance with, and a most loyal acceptance of, the varied orderings and appointments of this world and “callings wherein we are called,” *as they are*, and the earnest endeavour to turn them, each and all, to account, and ever better account, in the interests of Divine and spiritual things: and that not for myself alone, but also for my neighbour, and above all, for God. It means nothing stunted, or starved, or morose, but something contented, and happy, varied, rich, and full (“abundant,” to use our Lord’s own word): with power to grapple with all possible varieties of condition and experience, neither evading nor misconstruing aught. It means, above all, that my best life must be built up from within myself, and is neither to be expected or searched for outside.

(b) But chiefly, let this be noted that what Christ would teach us that Life really *is*, *that* He would enable us to make of it. This He “effected”—this He gained and won for us when He “passed from His crown of sorrows” to the Crown, the Kingdom, and “the Joy set before Him.” “He obtained for us the Life-giving Spirit.” In particular, Christ has opened up for occupation and for conquest a new and vast territory of human experience—to wit, that whole world of suffering and of sorrow which He Himself trod, and which He thus has consecrated—often the largest part of human life, and, if we knew all, not the worst. And so it comes about that His faithful people are made to know, in their own thrice-happy experience, that a man is no way injured, in his true and highest life, so long as his faith and hope remain unshaken. They can want for nothing whose Life truly consists in having Him. Let them satisfy other desires where they may, or where they will. Here is the Fountain-head of all the souls that are “athirst for the Living God.”

III. In conclusion, I would only say,—Let us, each and all, demand, and require, for ourselves, and as within ourselves,

the true signs of this highest Life, lest those terrible words should apply to any of us : " Thou hast a name that thou livest, and thou art dead." Now the proof, or proofs, generally accepted of the natural life in the living subject, as distinguished from the life of the plant, are said to be these two—viz., Sensation and Voluntary Motion. Can we be wrong in applying those tests spiritually? Surely not.

And (a) Have we then spiritual Sensitiveness? Are we quick and responsive to each varied scene and mood of spiritual life—and whether in ourselves, or in others; not always, nor necessarily, " tuneful sweet," but never a discord, only possessing, to quote the children's hymn,

" By day, by night, a heart that still
Moves at the breaking of Thy Will " ?

So shall there be fulfilled in us, as a personal experience, the grand words of prophecy : " A new heart also will I give you, and a new spirit will I put within you. I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." One test, therefore, that we are alive—spiritually alive in Christ—is this : a certain spiritual Sensitiveness.

(b) And the other indication of life, of living (naturally or spiritually)—surest indication of all—is voluntary movement : in other words, activity.

" Alive unto God " must therefore mean, " Active for God." Oh ! let us not deceive ourselves, as so many have done, into imagining that Life, in its spiritual and religious aspect, is a condition of happy quiescence—letting alone, " do-nothingism," dreamy mysticism, and pious feeling. The world, specially as it is to-day, is surely no place for that. " Life is real, Life is earnest " ; and *for what object* (let me ask) was Christ, in His New and Risen Power, made the New Life of all God's children? For show, and shining? Indeed not : nor for personal, selfish enjoyment ; as what one might call " spiritual valetudinarianism." How, then, could Christ's work come to be done?

If, then, we are " alive unto God, through Jesus Christ our Lord," let us show it—as it can only be shown—in all the

manifold activities of the Christian Life. The poet of Labour says what is true of *all* life :

“ There’s life alone in Duty done,
And rest alone in striving.”

IV. And it is a *present* Life—not merely a future—that we come to, and have in, Christ : a *future*, only *because* a *present*. “ He that believeth in Me *hath* everlasting life ”—“ *is passed* from death unto life.” Aye, and in the dread reality of things (Who knows?) perhaps there is not more difference between the living man and the dead, as they appear to us, than between those who, spiritually, are dead or alive. But your concern, and mine, is altogether a *present* and a personal one ; and it is *this*—that the Life-giving Spirit of the Living Christ do ever dwell and rule in us. For then, be assured, He Himself will do all the rest, when He “ shall also quicken these mortal bodies, because of His Spirit that dwelleth in us.” And “ when Christ, who is our Life, shall be manifested, then shall we also with Him be manifested in glory.” “ And all that Life is Love.”

Elgin Parish Church, Oct. 24, 1915.

(COMMUNION DAY.)

Gathering, to Separate.

S. Matthew xxv. 32.—“Before Him shall be gathered all the nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats.”

Malachi iii. 3.—“He shall sit as a refiner and purifier of silver.”

“SHALL be gathered.” But how—by what influence or constraint? Shall it be “by love or fear”?

I. Now, in one sense, this has been the blessed and glorious, the peaceful and loving work of the Christ, ever since He could announce, as the fruit of all His pains: “All authority hath been given unto Me in heaven and on earth.” And if such “authority” has, in fact, been His, to Him must all along pertain the method to be employed.

How this worked out in the early fortunes of the Christian Church, History tells. Holding her own, in supreme allegiance only to her Supreme Head, the early Church, the Church of the First Christian Centuries—guided, in a wondrous manner, by His Spirit of Truth and Holiness, of Power and Love—was led to discover, and draw to herself, utilise and adapt, all that was truly good, all that was of God, in those religious systems or beliefs, and in those features of national character, which in her world-wide progress she had to encounter. Christianity thus fulfilled, as it still “fulfils, all that is true in previous religions, for it reveals the God for which all others are seeking.” And so it has come about that the respective contributions of the Greek, the Roman, the Teutonic mind and spirit to the early fortunes of the Christian Church have long been one of the common-places of History; and thus “the Christ in History” has honoured that principle of race and nationality which wicked men would repudiate and defy to-day.

Nor is it enough to say that these things had to be. That cannot explain the fact that the Church became influenced only in *that particular way*—namely, that somehow she found out the *good* there was in every race and nation, and knew to choose it, while she sternly and absolutely refused the bad.

And all this was to be the enrichment of the Church as well, so that, under the All-wise Providence of God, and through the "authority given" to His Christ, whatsoever was of God, in each and every nation under heaven, might be "gathered" unto Him, and, by "peaceful penetration," won for Him.

Nor has that blessed work ever ceased. Nor can it ever cease, if the Christ can be allowed to have His own loving way, and if "the things concerning" Him are to "have fulfilment." "They shall bring the glory and honour of the nations into it." "The desirable things of all nations shall come." "They shall come up with acceptance on Mine altar, and I will beautify My beautiful house." "Men shall bring unto thee the wealth of the nations, and their kings led with them."

Aye, and it has been our dream, as it is our fondest hope, for now many a day, whether as Christians, or as lovers of the human race—that, indeed, "the thoughts of men" were thus being "widened," comforted, enriched, with "process of the suns." Our greatest anxiety has been about the East, true to her immemorial tradition:

"The East bowed low before the blast,
In patient, deep disdain:
She heard the legions thundering past,
Then plunged in thought again."

Yet even *there* we had begun to see the dawning of the day. India, China, and Japan—if not turning to Christ—are at least, or *were*, "feeling after" Him, with a spirit of inquiry, and even that sense of want, which is so full of hope; and "darkest Africa" was becoming flooded with "the true Light."

But now, to think that from a Christian Nation, and one which aspired to the hegemony, the leadership, of the world, should have come such a deliberate set-back to the "authority" of Christ, and to all the best hopes of mankind, is a fact which can only lead to the humblest, deepest, and most searching thought. His own words—words, recollect, of

"The Man of Love, the Crucified,"

can only be read with an altogether new interpretation, when He says that "all the nations *shall be* gathered before Him,"

drawn no longer by bonds of love, but called to appear. It is already as if "the judgment were set, and the books opened." Let us so regard the awful words, but always recollecting this, as regards both Germany and ourselves,

"We cannot hope the Heathen's doom,
To whom God's Son is given";

recollecting also that *ours* are no "times of ignorance," such as God mercifully "overlooked," when

"For the ART of Tyre perchance He left the SIN of Tyre alone."

II. Bear in mind, then, that *each* and "*all* the nations"—the Allies and our Arch-Enemy alike—had been invited and were privileged to "bring in" something worthy—some "glory and honour" special to each—to shine in the brightness of the City of God. Is it still shining as it ought? Anyhow, it must be by that special opportunity which each nation and each individual has had, that all shall now be judged in this "great day of the Lord." Let us judge ourselves, "that we be not judged." Germany we would not, dare not, judge, unless in so far as she stands condemned before the whole world. And, indeed, her sins have been of the kind that are "open beforehand, going before unto judgment."

As we have said, she *had* her opportunity — a potential "glory and honour," even in things of the Spirit, absolutely unrivalled, and all her own. In Education, both the theory and the practice of it, she is a hundred years ahead of us; and in organisation and application of principles (although little, comparatively, original herself), she has shown herself the most painstaking and adaptive of the theories and the principles which she has learned from others.

Even in this wicked war, her people have shown, and are showing, a devotion to the supposed interests of their country—a Patriotism worthy of a better cause. Thank God, however, it is a Patriotism which never was, and never can be, ours: of a kind absolutely fatal to those principles of personal liberty—individual political freedom—for which our fathers paid so high a price, and which is so dear to us: the Patriotism of a piece of machinery, prepared to carry out the will of an autocratic authority, however misguided that will may be.

But the damning faults of Germany, as to-day she is called before the Judgment Seat of Christ, are moral. She has lost her soul, while other nations have been finding theirs; and to little Belgium belongs an immortality of "glory and honour" to which Germany can never rise. Her sins are written in characters which are indelible. She has sinned against the light, and she has herself owned to it. Aye, and she had been well warned too by the strongest and wisest statesman she ever had, by the "Pilot" whom in an evil hour his Master threw overboard. How has that remarkable dream come true which Bismarck is said to have had in 1872, soon after Germany's victorious French campaign, when he saw a map of the consolidated and enlarged Germany before him, but which, as he looked, became slowly more and more rotten, "until finally it crumbled away like tinder and vanished in shreds." And how has Bismarck's advice been forgotten: "What a gentleman has engaged to do is already as good as done"! Or this, "Whosoever has looked into the breaking eye of a dying soldier on the battlefield will pause ere he begins a war"!

As regards Germany's ground of quarrel with us—that we have hindered her acquisition of a rightful "place in the sun"—the simple truth is that it has for the most part been to us, to our forbearance or consent, that she owed the place which she had obtained.

It comes, however, to this: Let the merits of Germany—her true greatness before this madness seized her—have been ever so distinguished, she has no right to endeavour to impose them, and that by force, upon others. "No race," as Lord Bryce has put it, "not even the Teutonic or the Anglo-Saxon, is entitled to claim the leadership of humanity."

But, as for Germany, she has fallen; and heaven and earth are one in the resolution that, meantime, she shall not be suffered to arise. Among all civilised nations—or, for that matter, uncivilised—she stands revealed as the one which, of set purpose and deliberately, "worketh abomination and a lie." "Worketh a lie"! How very expressive! Yet such has been her very life for years! Lesson from it all, to every nation and to every individual under the sun: "Wherefore, let him that thinketh he standeth, take heed lest he fall."

III. I have turned to those words to-day—among the most

awful words which fell from the lips of the Son of Man on earth—because no other words, even of Holy Writ, can do justice to the things that are happening, and the issues that are now pending, upon the whole wide theatre of human affairs.

Only the burning language of the old Hebrew prophets can at all approach that of the Lamb of God Himself in the same sublimity and fervour. Listen to the Prophet Malachi, when he says : “ And He shall sit as a refiner and purifier of silver ” —“ shall *sit*,” watching and waiting for that exact moment when the glow upon the metal shall tell him that it is his time to take appropriate action. And another Prophet speaks of “ multitudes, multitudes in the valley of decision.” Who can doubt but the hour of “ Decision ”—wherever the place may be — has at last struck which shall settle at last “ the controversy of Zion,” and whether the cause of God or of the Devil shall prevail in the affairs of man?

IV. Shall gather before Him “ all the nations ”—yes, and every individual soul among them all. (a) And is it then unreasonable, if the essentially moral issues at stake in this war are as we have maintained,—is it unreasonable to hold that there is a word here for those Christian Nations, aye, and for any individual Christians, wielding any influence, who can only declare themselves *neutral*, even if it be what they call a “ benevolent neutrality,” in such an awful hour of Destiny? Is there not *something more* to be expected than *that* from any nation or any individual with whom either the honour of God or the rights of man count for anything at all? Using the utmost “ plainness of speech,” the question which is being asked of the whole world to-day, and heard above all the tumult of this earth-shaking movement, is simply and clearly this, “ Who is on the Lord’s side?” Nevertheless, how little *moral* and *official* support have we received (say) from America, discounting its material help, and discounting also the fact that individual Americans have spoken out so well, aye, and discounting also the great difficulty with which she is faced from her mixed population! Why, in many quarters the matter can actually be discussed—and is being discussed—on principles of the narrowest calculating prudence : Which way does our own material interest incline? or How shall we save our own skin? And yet, even be it so, What is any nation to expect, or get, as

regards her truest interests, on the unthinkable supposition of the triumph of our enemies? Small consideration will they show for anyone but themselves. A better reliance even for a small nation like Greece in this dread hour were surely that with which her own Demosthenes sought to inspire his countrymen in their brave struggle against Philip of Macedon: "Truly, O Athenians, I should regard Philip as a most formidable and overwhelming adversary, if I beheld him acting justly; but it is not possible, O Athenians, that a power should be permanent which is marked with injustice, and perjury, and falsehood"; to which we can safely add that Germany has been branded with even worse crimes than those. (b) As regards the Church she, of course, cannot pretend to be neutral in the "Great Cause," as neither can "men of good-will" anywhere; and it is, therefore, to our great regret that any shadow, or even suspicion of it, should darken her unanimity, and that any notice should have to be taken of the fact. Nevertheless, if there is "a time to keep silence," there is also "a time to speak." And if justification for this, on my part, is required, I may be allowed to say that, Preacher as I have been for 50 years, and a thorough-going Protestant, I have never joined with others in any cheap abuse of the Church of Rome, but have consistently admired and praised the power with which she can "cry aloud and spare not," when occasion is, and also the well-ordered life in which she has trained her people. Our regret, therefore, is all the keener, when we find—so far has been made known—that no denunciation has come from the supreme earthly Head of that Church against the double life which Germany has been leading these many long years, and, still more, against that indictment of *proved* brutalities with which she became eternally disgraced, when she let loose her hordes upon innocent and practically defenceless Belgium, and in so many other ways.

V. But "my heart's desire and prayer to God" is specially for our own beloved Land and Empire to-day. Truly God, our father's God, has been "favourable" to her—compassed by "the inviolate Sea," and guarded by the bravest of the brave. How then shall she stand, when "made manifest," with "all the nations," before the Judgment-seat of Christ? "Worthy of many stripes," as she is, yet if, with her far-flung Empire

and her Allies, she has not failed Christ and His "Great Cause," our prayer is, and our hope, that she may come out of it is "as silver purified," and with increased influence and power for good in the world. Heaven forbid *our* verdict also should be, "Set thine house in order, for thou shalt die, and not live."

We have, thank God, many "true and faithful" counsellors among us to-day. Hear one of them :

"There is a Britain in the hearts of all of us, a Britain yet to be, free, sober, clean, happy, a land of merry, healthy children, of sweet and noble women, of strong and pure men ; a Britain in which grey heads do not go down in poverty to the grave, neither is any man or woman exploited for the profit or pleasure of another ; a Britain cleansed from the dehumanising lust of power and wealth ; a Britain which is a true, deep, unassailable brotherhood, a commonwealth of peace and goodwill ; in whose streets there shall be no begging for bread, in whose cottages there shall be joy and tranquillity and plenty, in whose palaces there shall be lowliness and simplicity and gentleness ; in whose courts there shall be immediate and equal justice, in whose politics there shall be no rancour or selfish aims ; in whose industry and commerce there shall be neither greed nor untruth."

Those are brave and wise words, and worthy of being laid to heart by everyone among us. Aye, and there is another Voice to which we cannot but listen :

"Hear, above all, hear thy Lord,
Him thou lovest to obey."

Among His last public utterances, as He sought to forewarn His own of Jerusalem's coming evil Day—and no words could be fitter for ourselves—were these :

"But take heed to yourselves . . . watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man."

Elgin Parish Church, Nov. 21, 1915.

II. PAROCHIAL SERMONS.

That Path.

Job xxviii. 7 and 8.—“That path no bird of prey knoweth, neither hath the falcon’s eye seen it. The proud beasts have not trodden it, nor hath the fierce lion passed thereby.”

THE thing which the writer has here in view in this piece of splendid description is the operation of *Mining*. The chapter might be read as a narrative of what is going on to-day in any one of the great diamond or silver mines of the world, or even in our own coalfields of Durham or Lanark. You have the dark, interminable galleries and subways, the rope and cage by which the miner is let down from the upper air, and in which he hangs perilously suspended in mid shaft—a strand or two of hemp between him and death. You have even mention made of such accidents of his calling (only, however, too well known), as the interference of water, so constantly met with, and so hard to contend with in all the operations of mining, and the wonderful devices which must be resorted to to check its flow. “He bindeth the streams that they trickle not; He bindeth the streams *from weeping*”; “and” in this way “the thing that is hid bringeth He forth to light.”

But the point of chief interest—fact unchangeable in connection with the miner’s calling ever since the world began—is the secret stimulus and thirst for gain, for gold, or precious stones, “wealth of Ormuz or of Ind,” which, rightly or wrongly, not to say justly, alone can *account for* the readiness to undergo such labour, such discomfort, such risk—which can tempt a man, taking his life in his hand, to enter upon a path of adventure trackless as the ocean, and which even the eagle’s keen vision cannot trace from far. Then asks the writer

inquiringly, whether there is for *Wisdom* either such a price or such a place?

Now, I wish to point out to-day that the spirit which has carried men through such hardships and such risks—this spirit of determined, indomitable effort, and of brave endurance, has a *noble* side as well as a doubtful or base. It has done something also, and something better, than merely to meet a certain ignoble thirst for gain. It is to this spirit—to the stimulus which it has supplied to physical, geographical, and philosophical discovery, to the highest problems, practical and speculative, both of being and of well-being—that we owe the discoveries which have most of all benefited our race, and have promoted the “onward and upward” movement of mankind. If the pioneers had not gone before, the body of the army had never had their “joyous entry” into the promised land. If the thinkers had not thought, the toilers had not reaped either such an easy or such an abundant harvest. Nor is it answer to this—or, indeed, much to the point at all—to say that the quest after the Unknown has been, in so many instances, fruitless of any practical results. That may have often been, or seemed to be, but the thing did good nevertheless. Its very failures have been instructive. By the discovery of the unproductive and hopeless line of investigation it paved the way to the discovery at last of the profitable and hopeful and true. Persevere, try long enough, ever new channels of investigation—don’t be discouraged—and you are bound to find the right road *at last*. The very intractableness of nature, the very determination with which she has guarded her secrets so long and so well, have been as the splendid impulse of that rush and ardour of pursuit before which she has been *compelled* to yield them up.

I. To give examples of what I mean, perhaps the best known and most outstanding that occur to one’s mind have relation to those facts and phenomena of nature which for long baffled (and some of which still baffle) the utmost devotion and keenest search of man. And splendid as are the *results* to which that devotion and that search have led, almost more valuable, because more instructive, is the history of the search itself. What food for reflection is here!

As illustrating this determined, undaunted spirit, I may point out that we *don’t*—nowadays at least—acquiesce, if we

can help it, in that ancient contentedness of ignorance which dismissed the subject of the Tides with the observation that they were "the grave of human curiosity"; and if our African travellers of the past generation had believed, as in old times they did, that it was a kind of sacrilege to attempt to investigate the sources of the Nile, where should we be to-day?

How often, on the other hand, has this obstinate questioning of nature's secrets, while it failed in the object *intended*, yet succeeded splendidly, in some other and quite unforeseen way, nevertheless! Columbus, seeking a new road to India, and a shorter, as he fancied, by way of the setting sun, discovered another Continent, which was to enrich, while it demoralised, his people.

Or again, take the case of

"The stark and sullen solitudes
That sentinel the Pole,"

and the determination that penetrated they shall be. In the Antarctic, that object has been reached: and, in the North, even if a *passage* to the Pole *must* always fail, Nansen has at least shown that a *drift* to the Pole will succeed. And, anyhow, failure is *not* the word to write over those high, unselfish deeds of prowess and endurance which have so enlarged our knowledge of nature and her laws, and have called out such glorious examples of the very best and bravest that there is in man. That desire to investigate and know every height and depth, every cloud-piercing mountain top, or treacherous glacier, every snow field, every prairie that stretches its vast expanse, morning after morning, before the traveller's eye—in fact, everything yet undiscovered

" . . . of this dim spot
Which men call Earth ."

—that very desire, I say, has in it something *not of earth* at all, but kindred with a higher and holier life and being. "Shall Mount Everest ever be ascended?" (to take another recently discussed question of a similar kind)—the thing is not a bare question of barometric pressure, and the possibility of maintaining life in an extremely rarified air: it is a question of man's supremacy, as the under-lord of nature—a question of

his asserting and holding that full dominion which of right is his.

II. But what I wish specially to point out to-day is this—that the same considerations may be applied, with a like fruitfulness of instruction and with equally encouraging results, to problems of a philosophical, metaphysical, religious, and spiritual order—*i.e.*, to all the higher problems of knowing and being. It is at once the stimulus of all such inquiries, and their reward, that it is a “path which no bird of prey knoweth and which the falcon’s eye hath not seen”—a path tempting in the extreme—a path, the sense of being able to tread and occupy *which*, gives a feeling of superiority of the highest and purest and most legitimate kind.

For example, who ever *heard* of speculative thought being satisfied, or can conceive of such a thing? It is no more possible than that the eye should be “satisfied with its seeing, or the ear filled with its hearing.” Our true self rises in revolt against any such base acquiescence in any position, already attained, how “advanced” so ever it may be supposed to be. A wholesome dissatisfaction is the very test and witness of life. To say “*I have attained*,” is the death-blow of all success. Not that speculation, even in the hands of earnest men and true—and some are not that—is marked by, or marks, a steadily advancing course, but only that over large tracts, and *on the whole* there *is* advance. In any given space, however, specially one of lesser area, there may actually be retrogression, for the time, to be followed by some more notable conquests and successes scored immediately. The future is still “for him who waits and works.” “He breaketh open a shaft away from where men dwell.” “Men of thought, and men of action, clear the way.”

1. Applying these considerations to speculative thought generally, they are surely calculated to dispel a certain alarm which is often felt at its constant *movement*. Why, on the contrary, movement is its very life! Thought which stagnates ceases to be alive. The lesson of which is—Watch and guide all movement of thought, but on no account check or dam it up. That can only do harm. “If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them, lest haply ye be found even to

be fighting against God." For example, we often hear the cry raised that certain speculative opinions (take the theory of evolution, for example) are contrary to religion. And of course they are, *if they are not true*; but not otherwise. Religion is surely, in the first instance, the Truth. And so *that* is the question, and nothing else. Time will show. Or even if we hold, with a certain distinguished lecturer on the Gifford foundation, that there has been such a thing as an evolution in Religion, why again should we take fright at a *word*? Shall we not rather say that "such a long, unceasing, unrelaxing process is itself the best evidence that nature and spirit are not absolute foes, but predestined friends, that there is a divine meaning in the world, and that mankind have not laid the sacrifice of their efforts and their thoughts, their prayers, and their tears upon the altar of an Unknown or unknowable God."

2. And in the same way, only going much further, I would confidently point to such words as those before us to-day, as containing, and enunciating most happily, true and essential principles of Christianity and of the common salvation—viz., that it is "a path which no bird of prey knoweth, and which the falcon's eye hath not seen. The proud beasts have not trodden it, nor hath the fierce lion passed thereby."

(1) What is this, in the first instance, but an explicit assertion, in its own beautiful and poetic language, of the incontestable fact that true Religion is a "way" which every one must individually and with huge pains *find for himself*, and must individually follow.

Yes, *Salvation* is "*common*," but *Religion*—or the way—is particular, being that careful, anxious balance and adjustment, that management or economy, both of myself and of my circumstances—presided over by "sweet fear and sober liberty"—which exactly suits and "*finds*" me—which, therefore, was appointed for me, in the fulness of a life and a responsibility which are mine *alone*.

Is this not *exactly* what our Saviour teaches, in His doctrine of "the Spirit's viewless way"? "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

In the truest sense of the word, every one of us must *find salvation for himself*, because, beneath and underlying all those things which are its helps and its nourishment—covering all that margin of united action which is so advantageous and so necessary—the *thing itself* must be the personal interest and consuming desire of the individual heart—a life, and therefore more than all the meat which nourishes it—a body, and therefore more than all the raiment which covers.

The deep and earnest realisation of this great truth is the explanation—and may perhaps be allowed, in some degree, to stand for the excuse—of the thousand and one religious vagaries and supposed spiritual manifestations, extraordinary and even outrageous, as some of them are, of the present day. They at least testify to the existence of a feeling which would cast the toil of working out his own salvation upon every Christian, and just as the miner works, till he works out his lot, which would emphasise individual responsibility to the utmost verge that it can go. And the doctrine is none the less true, that ignorant and unreasonable men have misunderstood and perverted it. Christ never yet saved any man, nor can save, who will not; and the *way* of salvation, for every man who will, is, like his countenance, like his mind, individual and proper *for that man, and no other*.

(2) And once more: another most important and essential principle of true religion, as taught us in my text, as symbolised in the miner's work, is undoubtedly its *onward* and *progressive* and withal hopeful character—a life, therefore growth—a way, therefore movement. What urges on and sustains the man searching for diamonds or for gold, but this fixed belief, that there are larger diamonds yet, finer nuggets in the mine than any that have ever been got out of it. And so he lives and works in hope that his work shall ultimately be crowned and rewarded, and his fortune made in some such great “find.”

And does not the same fixed opinion, the same confident assurance, have a worthy place in all true religion?—to wit, that our spirit's true home is in the land of the *future*—in something better than the *best* we have ever yet reached or seen or known—in some “delectable mountains” that are very far away. Apart from this firm conviction, it is the merest truism to say that there never yet was, and never can be, any progress

whatever in the divine and spiritual life. To dream of individual human perfection at a stage which represents but some of the "first moments" of our being, is to abandon any, the smallest chance of reaching it. "*That path.*" But you don't stand still upon a path! Otherwise, what should you do when night comes on, to find you still *in situ*? No, the rule of the highest and only life—either here or hereafter—is "endless toil and endeavour"—infinite dissatisfaction with one's self, combined with boundless hopefulness as to the progress of one's being in worlds and ages "not measured by the flight of time"—deliberate and persistent forgetting of the "things which are behind," steadfast looking to and stretching out towards the "things which are before."

Why should *religion*—take it either as a science or as a practical art, or as a life—be the *one* pursuit in respect of which it is tolerable to assume that anything and everything, however feeble or however slight, succeeds? If, in every other practical interest of this complex life, we understand the deep truth of the proverb, "I had perished, if I had not perished"—Does that truth not apply to Religion *above all else*? And why then this strange remissness, this easy-going habit, this stand-still policy, this "inactivity," neither "masterful" nor wise? Oh, if only men and women would apply to the great business of religion something of the same energy, the same determination to succeed, the same feeling of gainful interest to be satisfied, which they know so well how to bring to bear on the thousand other practical concerns of life, how should the work and power of religion prosper in the world! Whether as a science to be acquired, as an art to be practised, or as a life to be lived, we do not believe half enough in that law of "upward and onward" which it imperatively follows. Oh! we want ever so much more of "the readiness of the girded loin, and the purity of the burning lamp"! "*That path*"—leading into the larger room of opportunity—blessed with the calls of ever new and higher service, with promise of "undiscovered lands" to visit, and new worlds to subdue.

God grant us, one and all, more of this faith, this hope, and this devotion now through all life, and in the outlook of an hour when we come to die. "Then shall we know if we follow on to know the Lord" "things which eye saw not,

things which ear heard not, things which God hath prepared for them that love Him."

"When the dumb Hour, clothed in black,
Brings the Dreams about my head,
Call me not so often back,
Silent Voices of the dead,
Toward the lowland ways behind me,
And the sunlight that is gone.
Call me rather, Silent Voices,
Forward to the starry track,
Glimmering up the heights beyond me,
On, and always on."

Safeguarding.

Proverbs iv. 23.—“Keep thy heart with all diligence (‘above all that thou guardest,’ Rev. Vers.), for out of it are the issues of life.”

THE most cursory listener will admit that this is a far-reaching, profound, and important statement, and yet it calls for, and will reward, some careful consideration too.

And, first of all, it is needful that we understand the terms used, *as here used*; and, particularly, as to what is here meant by the “heart,” and what by “issues”—“issues of life.”

Now, (a) in common language we mean by “the heart” “the seat of the affections and passions, as distinguished from the intellect and will”; we mean the emotional nature, the feelings, as “his heart is better than his head,” “to win one’s heart,” “give me thine heart.”

Here, however, what is meant is something wider than that, including the whole inner nature of the man, as distinct from his merely outward nature, including (besides passion or emotion) intellect also, and will, capacity for endurance, or enjoyment, courage, resolution, spirit, and so forth.

(b) And “issue”—“issues of life”—will denote “the final result or outcome, the last consequence, as when we speak of ‘the issue of an undertaking or proceeding.’”

For one thing, then, it is to be observed that it is thus taken for granted, by the wise man, that a certain definite “issue” of human life rests, in some sense, and to some extent, with the man himself.

Life is, after all, not a lottery. Nothing comes about by chance, and, least of all, our own ultimate future.

“There’s a divinity that shapes our ends,
Rough-hew them how we will.”

Nor is it enough either that we do thus passively and piously recognise, and are ready humbly to bow to, the Divine Mind and Will in all that can ever happen.

Life and its issues are a great mystery, but facts are facts; and while our times are in God's hand we have the disposal of ourselves very much in our own hands too. "We are *treated*," as Bishop Butler says, "as free agents, whether we are or not"—and that is enough. How, then, shall we, so far as it lies with us, shape right "issues"? How direct the current of life to a "haven where we would be"? Which is the course on which we must lay the ship? Whither are we going? "Issues" are of all kinds, more or less desirable, more or less wise, more or less good; and it is not in *human* nature—it is only in the satanic nature—to say, "Evil, be *thou* my good."

Accordingly, of "issues" towards which the ship of life is commonly directed, I would only entertain thought of such as are, admittedly, and on all hands, the *most* desirable, repudiating all others.

We do not need, therefore—and certainly we are not disposed—to put forward Success (mere worldly or business success) as the grandest possible thing, of all things, in life; and we follow not with those who take *that* road. They simply write themselves fools.

Even so far as Success (in the ordinary and worldly sense) is a perfectly legitimate aim for any man or woman to pursue, even so, it is, I think, demonstrable that "the heart" has something to do with it, and not only "the head" and "the hand." "Clear as a crystal, and as cold," is not the wisest possible maxim with which to fortify yourself, and smartness is not the only requirement. Far truer is the judgment of all the ages, as in such sayings as these—that "Honesty is the best policy," and that "Ill-gotten gains never prosper," and so forth. And even when nature has not been kind to a man, but has (say) afflicted him with some bodily infirmity, such as lameness, or blindness, or deafness—giving him only the use of one hand, or one eye, when other men have two—nevertheless, you will now and then see him outdistance every competitor in the race—and How or Why? Simply and solely through the more indomitable application of such powers as the man possesses (even if those powers be but mediocre), and such "application" surely falls into the wise man's category of "heart." It is of the utmost consequence, for any true

success in life, that a man should really know which his best powers are, and, faithfully discounting his weaknesses, should make the best use of what he has at command.

In this matter of "issues" in life, let us, however, select things that commend themselves—things that are universally approved by the reason and conscience of mankind. And of such things I would name these three :

Happiness—true happiness ;

Character also ; and

Conduct :—grand and dominant "issues" all.

I. As for Happiness, say ;—On what does that really hang? How much have a man's circumstances to do with that? How much? or how little?

Don't let us despise these. Don't say, "The grapes are sour," only because we cannot have them. No, indeed. If only a man has (as Bacon puts it) "obtained worthy aims," his circumstances may be helpful towards making him happier, and that in no small degree. They may find for him "occasions" — the "open door" of opportunity, denied to many another man, equally zealous for God, equally interested in his fellow-men.

Nevertheless, this is certain—this stands outwith all controversy, and is attested by all experience, that the *secret* of true happiness lies *not* in a man's circumstances after all.

No ! a thousand times No. It lies, and must lie, in the man himself ! As for *that* "issue of life," it is from "the heart" ; and, therefore, would'st thou be a happy *man*, "Keep thy heart, above all thy keeping," is the first of rules.

Heaven pity the man who has thoughts of increasing his happiness—his quiet and inward peace—only by bettering of his material or financial condition, to the neglect of mental and spiritual culture—neglect of himself. Take note, and you will see that still "some grossness of his nature shall have weight to drag him down."

"Oh ! that Thou wouldest enlarge my coast," was a legitimate prayer of the old worthy. No doubt ; but the "coast" is not the material and physical boundary, whether of acres or of dollars. It *means* a *juster balance* between my surroundings and myself, and a larger outlet for such useful and blessed

work as I can do for God and man—more fitness for the thing required of me, and a keener interest in and relish for the doing it.

“Happiness” has been called by the poet “our being’s end and aim,”

“That something still which prompts th’ eternal sigh,
For which we bear to live, or dare to die.”

But how many persons are there, all around us, who go the further to seek it, and only fare the worse! The picture of earthly happiness *used* to be—is it so still?—the cottage-home, when the bread-winner returns to it at sundown, and gathers wife and children round him for their evening meal. Contentment, intellectual resources, leisure, with the consciousness that it has been well earned, and, above all, the “mind at leisure *from itself*,”—these are the sources of a happiness (at least a satisfaction) of the purest kind, and of which no power on earth can deprive us. The plain truth is this—Let no man even dream of true happiness, if God is not in all his thoughts. “The Everlasting has fixed His canon” against such a possibility; and who are we that we should contend with Him? Aye, but it comes, too—so gracious is He—and yet only in *His* way of it, not ours; and not because we have made it the supreme object of our quest in life, but, *if* and *because* we have made other and better things our quest. Happiness—to be proposed seriously as “the chief end of man”! Vain thought indeed—in a world of abounding evil, of sin and sorrow. But let us take our own part in the great contending—let us cheerfully take on us the yoke and burden of Christ, and, doubt not, we shall find the true happiness. Reasonable obedience—first and foremost—the true and only aim in life: resultant happiness then, and *in that case*, its *issue*.

II. Or, consider again, another of those great “issues of life” which the general consent of mankind has approved as being valuable and worthy in the individual—I mean Character.

Now, “Character,” in the very meaning of the word, denotes a stamp, or impression; hence “any distinctive mark or trait, or such marks or traits collectively, belonging to any person, class, or race—in other words, the *individuality* which is the product of nature, habits, and environment.”

There is, however, another word, similarly connected with personality, which is liable sometimes to be confounded with "character," but which must, on no account, be so confounded—viz., the word "reputation." We say that So-and-So has a "reputation" for this thing or that, for this quality or that. And so long as the matter in question is something which can be easily tested, the thing may pass—i.e., "character" and "reputation" may be taken as, fairly and generally speaking, synonymous—as when one should say, "He has a reputation for music," or "the reputation of being a good speaker." These are such things in respect of which we can fairly judge one another.

But it is quite another matter, when we come to deal with those moral qualities which are most essential in a man, and yet which have no certain outward indication. For example, a "reputation" for honesty, and the "character" of it, are not at all *certainly* the same. "Character" is, undoubtedly, the stamp, as we observed already—but let us not deceive ourselves. It is no outward impression. It is something within. It is as God alone sees, and knows, and tries us—even He who "looketh not upon the outward appearance, but upon the heart."

Consequently, regarding "Character" as one of the most important "issues of life," nothing could better illustrate the consummate wisdom which is here displayed in the words of my text.

You will find men and women much concerned about what *they call* their "character." They will guard it above everything which they value and guard, as when one will say, "My character is at stake." But, when you inquire further, you find that it is rather their *reputation* that they mean, which is another and a *very* different thing. Oh! that we were all really as much concerned about "character" as we are about "reputation." The *one* is that infinitely more important matter — our standing and condition *as in the sight of God*. The other is, doubtless, a matter of some consequence too, but trifling as compared with the other. Guard our standing as in the eyes of our fellow-men; guard *that too*, by all means—but guard the other "above all that thou guardest," and then it shall be well. But the danger is just here—that we may be.

withal, too much concerned about reputation, and far too little concerned about character.

III. And then, once more consider the importance and the wisdom of this saying as regards another matter—as regards “Conduct.” If we would keep our conduct right, according to the highest standards, then guard its very first motions, in thought and imagination, in desire and will—*i.e.*, in the heart.

In judging the quality of any action, one is bound to have regard to the motive. The poet had got to the root of the matter :

“The heart’s aye the part aye
That mak’s us richt or wrang.”

Even an admittedly wicked action may, so far, be condoned when thus judged; and, in any criminal prosecution, the defence is always allowed to plead what are called “extenuating circumstances.” “Men do not despise a thief, if he steal to satisfy his soul, when he is hungry.” He will be punished, all the same, but he will be the more lightly judged.

If, therefore, we would be quite certain that our own conduct, in a particular matter, is not open to reproof, let us, first and foremost, and by all means, keep our *motive* pure, as in God’s most holy sight, pleading with Him, as in Bishop Ken’s beautiful morning hymn :

“Guard my first springs of thought and will,
And with Thyself my spirit fill.”

Of the necessity of guarding “the heart”—*i.e.*, the *motives*—if our actions are to be *altogether* right, examples can easily be given. Take, as one such example, the observance of all religious duties and ordinances, Church-going, and so forth. Let me ask myself, “What brought me here to-day?” Was it, really and truly, and as it ought to be, to join with my fellow-Christians in the worship of God in prayer and praise, and to hear His holy Word? Or was it—just a little too much—as the observance of a social custom, as my own habit of many years’ standing, and because it is expected of me—or even from some mere curiosity, and to take note and criticise how the minister would handle his text? Is it not, therefore, quite clear that, even in actions *in themselves* right and proper,

the *motive* must be safeguarded, so that the conduct may be altogether right? And so as regards such a matter as benevolence, and practical help of the suffering and the needy. The thing is good—very good. Then let no base or unworthy motive, such as getting credit for it, spoil the quality of the act, as *our act*. “That thine alms may be in secret, and thy Father which seeth in secret Himself shall reward thee openly.” “Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me.”

To conclude: we shall not be called in question, if, while pointing out the importance and profound truth of the wise man’s counsel for us all, we should lay special emphasis on its exceeding great importance for the young. *They especially* have need to guard and keep the heart—aye, keep it “above all their keeping,” and the *reason why* is not far to seek. Theirs is the impressional period of life, when human nature is more liable to be moved by passion rather than by reason, and when passions are strong—strong, let us hope, and as they often are, for good, for all that is high and noble and worthy; *but, otherwise*, strong for harm and evil. And *now*, especially, when the young life claims, and will assert for itself, a freedom but lately quite unknown, it is all the more needful that we *entreat* them, that we encourage them, that we help them, to strengthen and develop within themselves those forces of self-restraint and self-control upon which depend the paramount “issues of life,”

“Still pressing, longing to be right,
Still fearing to be wrong.”

“These, in life’s distant even,
Shall shine serenely bright,
As, in the autumnal heaven,
Mild rainbow tints at night;
The promise of the morrow
Is glorious on that eve,
Dear as the holy sorrow
When good men cease to live.”

“Issues of life.” “Respite finem,” “Regard the end.”

The Earth and its Fulness.

Psalm xxiv. 1.—“The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein.”

THIS is a truth—stated thus at large, so little called in question, so generally accepted among us—that, on that very account, we are the *more* in danger of missing its far-reaching significance. For, indeed, great truths are like great and common blessings. The commoner they are, too often they are the less, and not the more, thought of. “Familiarity,” in this case also, “breeds contempt.”

Consequently, we shall *not* set about proving this great principle which the Psalmist here enunciates in the words before us. To do *that* would only be to “lay over again foundations”—a thing which, in all good building, ought to be, and in this instance surely is, most unnecessary. But, on the other hand, it may be well-spent time, which should be devoted to reminding us of certain points at which (so to speak) this all-embracing truth finds its spiritual use and issue in human life—certain feelings with which it is calculated to inspire us; and in this way such feelings may be the better kept alive, as is fit.

1. Consider then, first of all, the solemn and serious aspect which this faith is calculated to give to all the arrangements of Nature in Creation and Providence. They all become as another Book of God.

You cannot walk across so much as a rood of earth without “finding God,” unless, indeed, your spiritual vision has become altogether obscured.

Some of you, no doubt, may have taken note of a certain great discovery, by two English scholar-travellers in the East, of a remarkable papyrus, or parchment (certainly very ancient, whether genuine or not), entitled “Logia Jesu,” or “Sayings of Jesus.” One of those sayings attributes to Christ this

remarkable utterance : “ Lift the stone, and you shall find me ; cleave the wood, and I am there.” And yet, what is that but the New Testament reading of the Psalmist’s words, and faith, that “ The earth is the Lord’s, and the fulness thereof ; the world, and they that dwell therein ” ? Only, beware of losing sight of the immanence of God in the other thought, of His transcendence and supremacy ; but hold firmly to both.

What a key to the true interpretation of Nature have we here ! What a grand solution of its mysteries and its marvels ! What a just direction and application of its methods and uses ! What a useful finger-post, for the highest wisdom of life and living, “ where dubious paths perplex the mind ” !

What an importance also, and worth, and dignity attaches to the very meanest things in Nature, as we practically realise this faith, as we agree to recognise God as sole and universal Owner, and as we stamp, mentally, His Broad-arrow upon all ! “ Laws of Nature ” ! *No !*—Laws and Voice and Will of *God*. “ Lower creatures ” ! *No !*—The creatures of *God*. As the dear old saint put it : “ My sister the sparrow,” “ My brother the horse.”

What a check also to all the vainglory of “ proud philosophy,” or of any godless science ! What a call to “ join trembling ” with our just and reasonable joy, as we think of all the splendid advances which we have made, and are daily making, towards a better knowledge of the laws of Nature, and a fitter, more profitable application of those laws—lest, perchance, we should ever exclude the Lord of all from his true and rightful place in relation thereto.

I have spoken of Nature as a great school and teacher of Reverence, when regarded as voiceful to us of God. Not that our Reverence, and the sentiment generally, is therefore to be transferred from other things with which it is commonly and properly associated, that so we may find its great and sufficient nourishment in the marvels and beauties of a created world, and in them alone. Not so at all ; and not in that sense do I understand the Christian poet’s words (true words, nevertheless), speaking of Christ’s coming into the world :

“ Earth hath no temple now,
No beautiful house of God.”

But the fact that the *whole* world is now God's Temple ought to make us value all the more, and not the less, the earthly house of His abode among men. And the same grand truth has other applications to the House of God besides. It should teach us to make that House the best we can make it, and not deny the gems to the altar, the colour to the window, or the tones to the organ. We ought to think shame to offer to God, in the direct service of His Church on earth, that which bears no manner of comparison with the daily, hourly service which all Creation joins in offering to His holy name. And, above all, we ought to find in Nature herself the fittest models for the Church, and make all things "after the pattern showed to us in" that holy "mount." Aye—and so it has been—it was a grand conception—a conception which was itself a veritable inspiration, and which (you may be sure) to her latest day the Church on earth shall not willingly let die—when in the vast pine forests of Northern Germany, with their over-arching vault of living green, was found the idea of one of the grandest of all human works—the Gothic Cathedral.

"God in Nature," as a faith constantly present to our minds, has also its splendid use, as in some sort the complement of "God in Revelation," and in some sort the corrective also of these narrow views which a too exclusive contemplation of "God in Revelation" has been wont to develop. "It is impossible to describe," says Professor Flint, "how much hardness and austerity and sickliness is given to religious character by making the Bible alone — the Bible arbitrarily severed from Nature and Life—the sole source of spiritual growth. I would then, most emphatically, that men would think on the Gospel not less, but on Nature more. There can be no breadth, no geniality otherwise; no childlike simplicity, no readiness to receive Divine impressions. The influences of Nature are constantly needed to keep alive these feelings of admiration, hope, and love, which enter so largely into spiritual life."

2. Again, other feelings, kindred to Religion, which the contemplation of the world as *God's* world is calculated to inspire, will be a thankful joy and a simple, confiding trust. If this universe is God's own private possession, so to speak, and domain—if He, and only He, is really responsible for the

direction and control and ordering of it all—if, moreover, He can do what He will, and yet can will nothing but what is for our own good,—How should we ever distrust His goodness, befall us *what may*. We say, “When harvests ripen, Thou art there”—aye, and so also, when six inches of snow cover the ground, and when the birds cower under the hedges, and lie down to die. What a grand and simple faith, to carry us safe and unharmed through many a dark day and along many a hard and weary road! As a dear, old woman—simple, pious soul—looking pensively into her poor fire on a wild winter day, remarked to me contentedly, “But we’ll have a fine spring after this.”

Here is the motive and the direction of that prayer which we have all daily used all our lives: “Give us *this* day our daily bread.” It is an acknowledgment that a Father in Heaven really knows His children’s wants, and can and will supply them out of His own inexhaustible fulness—in short, that

“He who feeds the ravens,
Will give His children bread.”

Yes, brethren; and it is only because we are not content with bread, but expect something more; or because we are not content to receive it “day by day,” but, in faithless anxiety, must needs forestall it for the time to come—it is only thus and therefore that any doubt should ever cross our minds as regards the answering of that prayer. For, if only we have entered into its true meaning, we have already “learned in whatsoever state we are, therewith to be content.”

3. Or, consider yet again, how the grand truth of God’s universal sovereignty ought to affect our feelings toward one another, and toward all mankind.

The very thought ought to be fatal to anything like selfishness or self-seeking in the practical interests and affairs of life, and ought to teach us to look “not every man at his own things, but every man also at the things of others,” believing that “in our Father’s house (and houses) there is bread enough and to spare for all,” and that neither waste nor want is according to His will.

All of which means that if any one of us has anything

beyond what is actually needful for his own necessities (not illiberally interpreted), he has it for the good of others, and for the glory and honour of God, who ever is the sole and universal Owner.

And this is, therefore, the answer to those socialistic schemes (not all of them) which would only substitute absolute ownership by the community for absolute ownership by the individual,—the answer being that there is no absolute ownership in either, and that only God is King, as only God is Judge, *Himself*.

I would express the hope that the feelings, regarding God in Nature, which are stirred in our minds by the Psalmist's teaching, and which we have now briefly recalled, may be in keeping with our special celebration of to-day.

Once more the Harvest-season has come round, to preach to us that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein"—to teach us the old familiar lessons, never old, ever new, of a reverent humility, a thankful and confiding trust, and a thoughtful care for others less fortunate than ourselves. Aye, and the danger is lest our very abundance—the very fact that again "the harvest truly" has been "plenteous"—should tempt us to forget those lessons of dependence and of unselfishness which the spiritual mind will always read into it.

If, therefore, it were only as a protest against a spirit of God-forgetting generally, and against the danger of its eating out all that is best in our national prosperity—if only as a declaration that "the life is more than the meat, and the body than the raiment,"—it is for every right-thinking and spiritually-minded man and woman among us to welcome the simple ceremony of the Church's Harvest Thanksgiving. Like the Hebrews of old, *we too* shall keep our "Feast of Tabernacles" !

" We will raise our glad hosannas,
And our garlands we will twine,
To praise the Hand that fills the land
With corn, and oil, and wine."

Nor can I forget that agriculture—although the oldest, and still one of the greatest interests which we have—is not the exclusive source—at least of *our* national prosperity, and there-

fore not the only occasion (even as regards material blessings) wherein to glorify and honour and serve God. But the principles, the ethics, of that prosperity are unchangeable and eternal, as the very Throne of God. Do we take account of that as we should?

I confess to a feeling almost of alarm, when we come across those statistics of imports and exports of national resources, which, in one sense, doubtless, are dry reading, but which, at the same time, are most instructive, and which tell the story of a people's greatness such as the world has never seen before. But, for my part, unless *I knew* that there is written over it all—in letters plain to see—the ancient faith, that “The earth is the Lord's,” I should rather tremble than rejoice; and *that* which I so much *wish* to know is exactly what I *cannot* know.

Therefore I would only say, in conclusion, that, while we praise this day the Giver, and His gifts—“good and perfect” all, as none others are or can be—it becomes us, at the same time, humbly to ask for more, and ever more, of His *best* gifts—to the end that the fruits of the great salvation may abound throughout our whole being.

“O, beauteous is the harvest

Wherein all goodness thrives,

And this the true thanksgiving,

The first-fruits of our lives.”

Gleaning.

Ruth ii. 17-21.—“So she gleaned in the field until even. . . . And Ruth, the Moabitess said, yea, he said unto me, Thou shalt keep fast by my young men, until they have ended all my harvest.”

“**R**UTH the Moabitess.” It is a story of simple, primitive life, and of sweet repose. As Dean Stanley has fitly said, “It is one of those quiet corners of history which are the green spots of all time, and which appear to become greener and greener as they recede into the distance.” Across the tract of those thousands of years we almost see “the beautiful stranger” in the cornfields of Bethlehem—“Bethlehem, the house of bread”—gleaning the ears of corn after the reapers; we almost hear the salutations exchanged between them and their Master: “Jehovah be with you,” “Jehovah bless thee.”

The ancient right of gleaning, and the question to *whom* it appertained, are also beautifully illustrated in this primitive story. The right, it seems, belonged not to the poor indiscriminately, but, preferentially, to poor relations and dependants. In the instance before us, “poor, young women, recognised as being ‘his maidens,’ were gleaning in the field of Boaz; and on the claim of Ruth upon him by near affinity being made known, she was bidden to join them, and not to go to any other field; but for this, the reapers, it seems, would have driven her away.”

And so to-day we have to do, not with Ruth the Moabitess, nor with Ruth, the ancestress of the Messiah, but with Ruth, the gleaner in the harvest-fields of Boaz, the Bethlehemite. And she was made very welcome there—“until they have ended all my harvest.”

Now, we in Scotland have never known much of the right of the poor to glean in the fields after the harvest has been

gathered, but in other countries, even in England, it is otherwise. "In England the custom 'had very nearly passed into a legal right,' there being 'an extra-judicial dictum' of a great judge and lawyer (Lord Hale), to the effect 'that those who enter a field for this purpose are not guilty of trespass'"; but legal decisions have been obtained which go against this opinion on the ground that "the practice of gleaning is incompatible with the exclusive enjoyment of property, and productive of vagrancy, and many mischievous consequences." Still the custom is recognised; and who would wish to see it abolished?

It is our privilege to-day to give special thanks to the Lord our God, the God of seasons, for the bounty with which He has crowned another year. And surely a corresponding feeling of gratitude is the least that is due from every "thankful creature." But the *spiritual* blessings of the harvest-field are also abundant, its "instruction in righteousness" as fruitful and as manifold as the returns which men gather of every kind of food.

Let me invite you into one of the by-ways of such spiritual instruction this Harvest Thanksgiving Day,—that, namely, which is suggested by the word, "Gleaning."

I. Now, in a spiritual sense, and within the spiritual sphere and order of things, I think that the idea which fitly describes our true interest, our spiritual ingatherings, here in this life—their nature and their whole amount—is, strictly speaking, the idea of *Gleaning*, and nothing more. We should not speak of Reaping. We cannot. We should be content—oh, how content!—to speak of Gleaning. In God's wide field of time—as regards true and satisfying results—we, personally and individually, and as yet, never can do more than glean. That is all. We are allowed no more. And, if we knew our opportunities, if we knew *all*,—that is enough. Fragment-gathering is, after all, the most and the best we can do. The true view of this life, in spiritual relations, is that it is one vast Sowing and Seedtime.

We can never be reapers—reapers of that which is absolutely our own—here and now, in this life. The thing cannot be, and we are doing ourselves a great injustice in indulging the vain expectation that it may. The very crops which have been

gathered into the stackyards during these last few weeks are not ours, in any absoluteness of possession—in any sense whatever, except for their given and allowed uses. These are God's fields, not ours; and they are required of us, as to the returns which He claims. At best, we are but "labourers together with" Him.

In *spiritual* things, however, while the return is entirely God's—*i.e.*, unto Him—it is also, strictly speaking, a thing *not yet* at all—it is "not by and by." It has never yet been fully revealed, and never will be—"until they have ended all My harvest." But we are allowed meantime, as a very great privilege, to have some small *gleanings* of spiritual things. And so we can see and judge from them what the harvest will be.

Spiritual harvests do not ripen in five months' time, nor according to any laws of human husbandry. "*The harvest*"—harvest by pre-eminence—harvest, rightly so called—harvest of harvests,—"*is the end of the world, and the reapers are the angels.*" Meantime, let all things "*grow together.*" Then, "*in the time of harvest,*" says the Master Himself, "I will do what I had never done before. *I Myself*, through My servants, will do the reaping." Christ has even instructed us beforehand in the method to be then pursued. His plans are matured, and only wait their time. But all this only goes to show that, in the spiritual order of things, reaping, in any true sense, is not yet for us. There is no knowing how things will turn out. In fact, they don't turn out at all. At least, they are only known to Him who knows all, and who knows it, while as yet it is not. Our life altogether is only a "*becoming.*"

Most certainly, however, so far as we know anything, or so far as we are concerned, results—ripened issues—are being laid by, and accumulated—are being carried off these fields of time, to wait a day when they shall be truly and openly declared. But *this also* is the way and doing of a bounteous and merciful Lord, that He causes to be left behind (so to speak) large gleanings which we may have for ourselves, with His blessing, and with His good will; and, as compared with the world, and all it has to offer, these "*gleanings of the grapes of Eshcol*" are "*better than the vintage of Abiezer.*" It is a sort of "*pre-libation of the cup of life*"—foretaste of that which shall be enjoyed in full fruition only hereafter.

II. And how then, how and where, may we best put ourselves in the way of participating (meantime) in this privilege of gleaning in God's fields? They are all so open, all so free; but how do we satisfy ourselves that we are really getting what we fain would get, and that we are not being deceived with any husks, such as the swine are eating? To which one can only answer: "Be in the way of good, if you would get good. Then *know* that you have it, and you shall."

"He that keepeth company with wise men shall be wise." He that consorteth with the good and true, the patient and unresisting, the pure and holy of all the ages, cannot but catch something of their spirit. "Go not into another field, neither pass from hence: but keep fast by my people." "If thou know not where to find Him, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

III. And are we *impatient* because it is not given us to gather spiritual harvests from off the fields of time? because the mother does not yet see the issue of all her holy and self-denying toil for her child!—or because the Christian pastor meets with so much to disappoint and discourage? Why should we be impatient? A very ancient Greek poet says that "they are fools who do not know how much better the half is than the whole." Are we ignorant—is it possible we don't see?—how much *better* it is for us, meantime in this world, to be sowers, and not reapers? Anyhow, so it is: and it is much better. It ought to keep us to our proper work, and it will greatly moderate our disappointment when the spiritual ingatherings for Christ's Kingdom, for which we had laboured, and which we had reasonably expected, do not appear. Let us be content if, like the philosopher, we can but gather up a few pebbles on the shore of the infinite sea. They increase our desire for more.

And so it is that our desires and expectations—both for ourselves and for others—are carried forward to that true Harvest-time—"the Harvest," which is not more certainly promised and announced than it is demanded by all the imperfections and limitations and hindrances of time. Let no patient worker doubt but it is coming: "In due season we *shall* reap, if we faint not." But not here, and *now*. And is it not just possible that we commit a mistake, and prepare for ourselves nothing

but disappointment, all through a certain failure to see in all this the true meaning of Life—all through this confounding of things so different and distinct as the sowing and the reaping, the seed time and the harvest?

. “ as if the seedsman, rapt
Upon the teeming harvest, should not dip
His hand into the bag! ”

Yes, in spiritual things men can display an ignorance, and can commit blunders, the like of which—in the affairs of ordinary life—should be pronounced the most preposterous folly. As if a farmer mistook the month of April for the month of September, and asked his people in April why they were not leading to-day! We cannot too steadily and consistently bear this in mind, that, so far as the interests of Christ's Kingdom are concerned—year in, year out—this world can never be anything but our sowing-time all through. To keep that thought always before us cannot but moderate many a vain expectation, and cheer many a desponding hour. Would we have it said of us, what our Lord says of the time-servers—“ They *have* their reward ”?

And, in the same way—on the same grounds—I think it is a poor view of things, and a sorry compliment to pay to any man, to say of him, as you have heard say, that he “ never got his due.” Perhaps it had been the very worst thing that could have happened to him. And, besides, how does *any* one know what he “ got ”? Who can tell what abundant consolations and compensations were his?—what precious and helpful “ gleanings ” from the great harvest which the Lord is meantime laying by and preparing for His own?

IV. Still, the thought of Harvest—“ the Harvest ”—when the end is come, cannot but suggest itself to our minds, this October Sunday morning, as we are met to acknowledge God's goodness in the ingathered fruits of the earth—only that our true Harvest is not here; no,—but far, far away, beyond those fields of time.

Meditating on these things, it occurs to me to say that, surely of all seasons of the natural year—recollecting that we have “ a death to die, and not a death to choose,” and allowing that Death has “ all seasons for its own,”—yet if one could

choose his own time to die, *when should one wish* to die rather or better than in the days of the golden sheaves? Things are thus—so to speak—all *in accordance*, and that an accord of gladness, not of melancholy or woe. It is the assured promise that *we too* shall have our Harvest-Home. “Evening shadows fall” no more. Nay, it is the dawning of the day—

“Scattering of all shadows,
And the end of toil and gloom.”

And what—of what kind?—shall our harvest be when it comes? “What shall we have?” Let us answer that question for ourselves, by recalling the best anticipations of it we have had on earth. Whatsoever is worthy to live on — whatsoever (spiritually considered) has “life in *itself*,” and therefore cannot die, be assured not only shall not die, but shall be matured, and brought to perfection, and ingathered into its true home. And if, therefore—even here, in this dark world of sin and woe—we have had any small but precious ingatherings of spiritual things, any vision of the beauty of holiness, any power of unwearied endurance, any self-denial and sacrifice for Christ and the brethren, any brightness of hope,—learn from these things *of what kind* your harvest is to be. Cherish no thoughts of any other. These things, only brought to perfection, allowed “time and space to work and spread,” hindered and obstructed and thwarted no more—are the good things to come — glories of the City Celestial — things which our God “hath prepared for them that love Him.”

Let us never forget how rigorous and how discriminating is the harvest law that “whatsoever a man soweth that shall he also reap”; but let us keep this also in mind that, in spiritual things—and whether the sowing was to the Spirit or the flesh—yet the reaping, for the most part, will come to us only as “deferred pay”—and *that* is the point I would make to-day.

But “we love,” by preference, like the children, “to think of the heavenly land,” home of the good and true. “*All My harvest*”; and, therefore, each several kind of it, “after its kind” — together making the ingathering complete — their completeness, the unity of that Christ who is “all in all.” The friend whose character showed so well, even when sorely tried in many ways—who never had that “fair field and no

favour," which had helped so many far inferior men—or whose life was one long struggle, stoutly maintained, against the weakness or suffering which had submerged its thousands,—shall show, oh ! how much more beautiful, as seen in the light of eternity, as " walking in the light of God." And there is no " snow in " *that* " Harvest." The clouds have passed away. And there is " clear shining after rain."

George Macdonald's quaint but beautiful words have the ring of true Harvest-joy about them :

" Whan God's hairst is in ere lang,
Gowden-headed, ripe and strang,
Syne begins a better sang."

The Candle.

Proverbs xx. 27.—“The spirit of man is the candle of the Lord.”

THE meaning of this remarkable utterance, as it is generally understood, is simply this : There is within every human being a lamp, or “candle,” which belongs (in an especial manner) to the Lord, and is *His* candle or lamp—to shine, when duly lighted, by and for Him. That lamp is the higher or spiritual nature of the man, the man within, taking concern with all highest things, throwing light upon deepest darkness, “searching out all perfection”—the necessity and complement of the man, and the “opportunity of the Lord.”

I have called this a remarkable utterance ; and that it is, in more ways than one. There is a history attaching to this verse which will bear to be told. It was the symbol and motto of a great school of thought which distinguished the University of Cambridge in the 17th century, the school of the English Platonists. To look only at one aspect of it, it expresses a truth for which that school lived, and which has always commended itself to the very highest order of minds—the truth, viz., that the nature and constitution of man and the revelations of God must ever “find” each other, that grace never came in to set aside nature, that “the truth” must “make us free,” that in the interest, quite as much of the glory of God as of the dignity of man, *Religion*—or, if you will, *Theology*—must be *Rational*.

I. And, indeed, there never was a time when well-disposed and Christian men had more need to be severely recalled to what is according to reason in Religion than just these times of ours. Of old it was thought that Religion cannot stand to be brought to this test ; now it is rather supposed to be unworthy of it, that it should be subjected thereto. And the

thing that is responsible for this latter view is the prevalence of certain notions about Divine grace, and about the Holy Spirit's influence, which are unfounded, and much to be regretted. Should we not rather rejoice to find an argument for Religion in the very constitution of man ; and *that* an argument of the best and highest order, being one *from fact* ? Wise words spoken more than 200 years ago from the pulpit of St. Lawrence Jewry, London, by one of the leaders of that school to which I have referred, might very advantageously be preached from some of our ultra-evangelical pulpits, both in London and elsewhere, to-day : " This is a very profitable work to call upon men to answer the principles of their creation, to fulfil natural light, to answer natural conscience, to be throughout rational in what they do : for these things have a divine foundation. ' The spirit in man is the candle of the Lord,' lighted by God, and lighting men to God. It is *from* God by way of efficiency, and *to* God finally. Therefore, to speak of natural light, of the use of reason in religion, is to do no dis-service at all to grace : for God is acknowledged in both." " Reason is not a shallow thing : it is the first participation from God ; therefore, he that observes reason, observes God. There is nothing in the world hath more of God in it than man hath." And the words of Bacon, to the same effect, have always seemed to me most beautiful : " The first creature of God, in the works of the days, was the light of the sense ; the last was the light of reason ; and His Sabbath work, ever since, is the illumination of His Spirit. First He breathed light upon the face of the matter, or chaos ; then He breathed light into the face of man ; and still He breatheth and inspireth light into the face of His chosen."

I hold that, in proportion as such views commend themselves to us, and as they *ought*, we shall not disturb ourselves over the old vain taunt, likely to be raised against us, that we are " crying up reason." Grace does not come in to set aside reason ; as neither does reason come in to set aside the senses. The office of Divine grace is specially to renew and sanctify, but certainly *not* to subvert, to annihilate, or to undo. " A true believer should have something above a collier's faith."

II. It is exactly this just view of the reason, and of the other higher powers in man, which will save us from making

too much of reason, from deifying it, as some would. He who ever keeps in mind that, after all, "the spirit of man" is the "candle," yet *only* the "candle of the Lord," will not make God least, where in truth He is most. But, at the same time, "it is the incapacity of the subject" itself, its disuse, incompetence, or corruption, "where God is not : for nothing in the world is more knowable than God. God is only absent to them that are indisposed and disaffected."

III. It will be easy to show what a close relation those considerations have to not a few subjects of the most surpassing and practical interest, and perhaps they may serve also to throw a little light upon what, in connection with such subjects, is not a little obscure. For example—

(a) What a right direction is this to *education*—viz., to know that its light is enlightened *from* God, and should again light us *back* to God!! And how salutary would it be, that we should keep this idea always in mind!! Nothing is more certain than that education and culture generally must fail, wherever their high and divine source and destiny are ignored. And, thank God, with all that there is, in the present *trend* of things, to make us uneasy on that score, there are not wanting prophets and seers who can and who do make their voice heard in what they regard as the highest interests of mankind. And, on the other hand, "where there is no vision, the people cast off restraint." Of Carlyle, for example, we are told that he had a most august conception of what a university ought to be, and to aim at. "It was *for religion*," he says, "that universities were first instituted; practically for that, under all changes of dialect, they continue; pious awe of the Great Unknown makes a sacred canopy under which all has to grow. All is lost and futile in universities, if *that* fail."

Let us hope that it will *not* fail. Let us hope that, age by age, as the seminaries of our land continue to pass on, brighter and ever brighter, the torch of truth, they may never forget whence their light was kindled, *from* whom, and *by* whom, and *for* whom they shine. The legend of the great English University of Oxford might fitly be the legend of every school and every university in the land: "Dominus Illuminatio mea," "The Lord is my Light."

(b) Then again : consider how the thought suggested in the

Wise Man's words will bear upon that most difficult subject of Inspiration—the special Inspiration (that is) which we attribute to the writers of the Holy Scriptures of the Old and New Testaments. If, in their case also, “the spirit of man” was “the candle of the Lord,” then *two* most important and somewhat neglected principles will receive due acknowledgment, and will fall into their due place. Those principles are—

1. That the Inspiration which we attribute to Scripture was not so much in the *books* as in the *men* who wrote them—not in the writings (as if every single word and syllable had to be exactly what it was, while the truth is that in many cases we cannot determine at this day what it was!)—not, I say, in the writings, but in the writers themselves!

2. And the other principle which must guide us to a right view of Inspiration is this, that, whatever it was, it did not destroy the natural individuality of the men, but that, on the contrary, both a *human* and a *divine* element did undoubtedly, as in human life generally, always enter into the case. *How* that human element should consist with inerrancy is the great difficulty; but there it is, and we must just be content, as with many other difficulties, to leave it alone.

One of the most recent utterances upon this vast and intricate subject, and one of the best, is to the following effect, that “without pretending to define inspiration, or to determine the mystery of its operation, we may say that what we mean by it is an influence which gave to those who received it a unique and extraordinary *spiritual insight*, enabling them thereby, without superseding or suppressing the human faculties, but rather using them as its instruments, to declare, in different degrees, and in accordance with the needs or circumstances of particular ages or particular occasions, the mind and purpose of God.”*

Yes, call Inspiration, if you will, extraordinary spiritual insight, and no more—insight not different in kind, but only in degree from that which every faithful soul receives; and who shall gainsay but that it is a good and correct and sufficient definition of the thing which is really meant?

* Canon Driver: “Sermons on subjects connected with the Old Testament.”

IV. "The spirit of man, the candle of the Lord." Once more I would only say : May we all try to realise as a life aim what a high and holy and special function is this ! Understand, first of all, that we possess—let us not forget that we are owners of—a *spiritual* nature—a nature attuned to spiritual things ; and let us think of all that is therein implied. Does it not lead inevitably to a further question : *How*, and *whence*, and *why* ? What am I to *do* with so splendid an endowment ? What uses am I to turn it to ? Carries it any responsibility ? Does it look beyond myself ?

(a) And the answer is this : That my spiritual nature is more especially *that* part wherein God desires to have witness, perpetual witness, of *Himself*, and that it was implanted within me to that end. It is the "candle" or lamp of the Lord ; lighted by Him, to the intent that it might shine for Him, and be resplendent with the glory of His own holy Name. But what if we have never suffered that candle to be really lighted at all, or have, by any wilfulness or neglect, actually extinguished it, or allowed it to go out ? Then must "the light *within*" us be "darkness" ; and "how great" must "that darkness" be ! Besides which, we all know that even the once brightly shining lamp must be looked to, must be fed and tended, from time to time, else it will certainly go out. Nor is it otherwise with this "candle of the Lord." Oh ! what neglect do men show of this "gift that is in them" ! Talk of waste lands—of acreage allowed to go out of cultivation ! If we only knew the terrible reality of the case, there is *no waste* so awful as that neglect of spirit-culture which is so common, and so fatal ! As if any powers of man, but least of all His highest and ruling powers, could possibly be used aright when they are used for any other end than the glory of Him who gave them !

(b) And while this is true *generally*, and speaking of all mankind, consider, above all, that *special* obligation which has been laid upon us *in Christ*. In Him, we are more than merely spiritual natures. We are consecrated spirits, "anointed with the oil of gladness above their fellows." If the Lord have any "candle" at all—a lamp to burn before Him—it surely will be in the clear and steady shining of loving and devoted Christian hearts ! "Ye are no more darkness. Ye are light in

the Lord." Our new condition is set forth by Paul in that most expressive phrase—"the *eyes of the heart* being enlightened." "Eyes of the heart"—as if some fierceness of electric light had been turned upon the plans and purposes, upon the motives and affections and desires, and "the man within" should know that he is searched through and through by the testimony of an unspeakable and divine love, and should gladly allow himself to be so searched! "Search me, O Thou Love of God, and know my heart; try me, and know my thoughts; and see if there be any way of grief in me, and lead me in the way everlasting."

To draw any nice boundary line between that which is of *nature* and that which is of *grace*—as to where the one must leave off and the other only can work, in the making of the spirit of man into a true "candle of the Lord"—may be a very hard problem indeed; nor is it needful to find for it a solution. We shall not think the less of nature, that we think the more of grace. We shall not be the less faithful to nature, that we are the more faithful to grace. We shall keep in mind the rule and order of the Apostle—viz., that, in time, "that is not first which is spiritual, but that which is natural; then that which is spiritual." But, if nature is nothing without grace, neither is grace what it may be, without nature in the Lord. But anyhow, that order, that rubric, of ancient priestly office and priestly consecration, shall always stand, which says that "Fire shall be kept burning upon the altar continually; it shall not go out."

"O Thou who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

"There let it to Thy glory burn,
With inextinguishable blaze,
And, trembling, to its source return
In humble prayer and fervent praise."

"The spirit of man is the candle of the Lord"; and, still more, is "the *consecrated* spirit" a "consecrated candle." That is the thought and practical application which I propose we shall carry with us from this day's meditation. And I find

it so very beautifully and happily illustrated by a great preacher of the American Episcopal Church, Bishop Phillips Brooks, and with that illustration I conclude :

“ In certain lands, for certain holy ceremonies, they prepare the candles with most anxious care. The very bees which distil the wax are sacred. They range in gardens planted with sweet flowers for their use alone. The wax is gathered by consecrated hands ; and then the shaping of the candles is a holy task, performed in holy places, to the sound of hymns, and in the atmosphere of prayers. All this is done because the candles are to burn in the most lofty ceremonies on most sacred days. With what care must the man be made whose spirit is to be the candle of the Lord. It is *his* spirit which God is to kindle with *Himself*. Therefore the spirit must be the precious part of man.”

I must lead. He follows.

Psalm xxiii. 6.—“Only goodness and mercy shall follow me all the days of my life :

And I will dwell in the house of the Lord for length of days.”

(*R. V. margin.*)

WE have all learned, even from our earliest days, to regard this Psalm as the most splendid record and testimony of faith. That is the impression which the most cursory reading and hearing of it is certain to produce. It literally overflows with gratitude and trust.

And only consider then, in particular, what a fit close is this last verse to the whole meditation in which the Psalmist indulged, and in which he had found it possible to pour out the large and summed-up experience of a much-chequered life. What he says—expressive as it is in our Authorised English Bible—is still more expressive as you may read it in the Revised Version ; in which also (let me say) it is more true to the original Hebrew.

To say, “Surely goodness and mercy shall follow me,” is a grand and a good confession ; but withal, it does not exclude the possible admixture of much in my lot that is of a directly opposite and painful character—it rather, indeed, seems to suggest that, only indicating the preponderance of the other. But, to be able to say, “*Only* goodness and mercy”—nothing *else*—is an assertion of another kind altogether. It is boldly aggressive against the hardest known problems and facts of human life, not afraid to look them in the face, and say what it thinks of them, and what they really mean. Let us try to get ourselves into the Psalmist’s point of view.

I. Now what, as I think, the singer here claims for faith is the insight of a truer vision into the spiritual reality of

things—such a “vision and faculty divine” as no deceitfulness of appearance can ever mislead, but which is not to be learned or acquired without such special illumination and (as it were) practical skill in manipulation of spiritual results. “Only goodness and mercy.” Cease, therefore, once and for all, to speak of your good times and your bad, your losses and your gains, your crosses and your ease. All are equally of *one and the same grade*, quality, and complexion—if you only have the eyes of faith and love with which to see it all—if you only knew all!!

Aye, many persons regard it as a grand victory and outcome of faith, that the crooked things of life should be eventually turned into the straight for them, the bitter into sweet, and sorrow into joy, and “every winter change to spring.” But, methinks, it is a victory of a much higher order, and altogether more worthy of the name of faith, that I should be able to hold to the assurance that there is no such thing as evil, no such thing as loss, no such thing as damage, no such thing as crooked in the whole record and experience of the life which is “life indeed.” The stick that seemed bent in the water was straight all the time. Nor do the qualities of things change; but it is something to know what those qualities really are. “Only goodness and mercy.” “She hath received of the Lord’s hand double to all her rue.”

II. And then, observe further, how—after what manner—this fact is to be demonstrated and made an intelligible, visible, accomplished result. Here it is the *order* that is significant. The order is everything. “Shall follow me.” That is to say: “Upon life’s great highway, I must lead. God comes after.” Strange order, too. Is it not?

You will recollect the words—beautiful and oft-used words—in one of the Collects of the English Book of Common Prayer, in which we ask that the All-good and loving Lord would be pleased to “prevent”—*i.e.*, go before us—“in all things with His most gracious favour, and further”—*i.e.*, go with us—“in His continual help.” And the ideas thus set forth are true to the very deepest realities of the spiritual life. The Lord must indeed *precede* us, and must also *accompany* us, in every holy desire, in every good counsel, in every just work whatsoever of us, weak and sinful men.

“ Except the Lord build the house,
 They labour in vain that build it.
 Except the Lord keep the city,
 The watchman waketh but in vain.”

God's most needful co-operation with us in every work to which we can worthily apply our mind or hand is a truth taught us on all sides, both in nature and in grace. It is a fact which asserts itself, acknowledge it, or ignore it, as we may.

But to speak of man's “ going before God,” and of Him as only *following*—this is something different, and something new, indeed!!

And yet, brethren, how often is it God's way—I mean, to refuse to do anything else than follow : as much as to say to His child, humbly suppliant for aid, “ Go on your way. I am coming behind you.”

Yes, and more especially is this His wont, and His way, *just then*, when we should so much wish it otherwise — in times, it may be, of darkness and doubt, in times of anguish and pain, in times of hope, if not extinguished, at least long deferred. Dr. George Matheson has beautifully worked out this idea—“ God following, not leading ”—in one of his “ Sacred Songs ” :

“ I asked my God to go before,
 To light with signs the unknown shore,
 And lift the latch of every door ;
 He said, ‘ I follow thee.’

“ I asked Him to prepare my way,
 By kindling each uncertain ray,
 And turning darkness into day ;
 He said, ‘ I follow thee.’

“ He bade me linger not till light
 Had touched with gold the morning height,
 But to begin my course by night,
 And day would follow me.

“ He told me, when my hours were dark,
 To wait not the revealing spark,
 But breast the flood in duty's ark,
 And peace should follow me.

“Therefore, O Lord, at Thy command,
I go to seek the unknown land,
Content, though barren be the sand,
If Thou shalt follow me.”

“*Only* goodness and mercy.” But you must wait for them until their time comes—wait until they make themselves plain—wait long and patiently, aye, it may be—

“Wait till I see the morning
Break on yon golden shore.”

You must look through the cloud to a “day of redemption and to the Coming of the Lord.” When the cruel wounds are healed, then you shall really know what they did for you. The broken limb has come to be stronger than the whole one ever was.

But, anyhow, we must consent and be content to go away forward—and, so to speak, find our own way for ourselves—if God is to come after us, in His own best time. *He* follows. *We* must lead. And He will *not* follow unless and until we lead.

This is often-times the highest, the best, the only meaning of the ways of God with man. “Waiting upon Providence”!! No; not always so. Rather, Providence is waiting upon us. I cannot doubt it—waiting to see how things are being taken by us, that Providence may (as it were) *decide* what is to be made of them for us.

Possibly—more than possibly—your present outlook may be the dreariest, your load the heaviest, your way the hardest that you can almost imagine. Only, however, set yourself resolutely, like Jacob, to wrestle with your circumstances—there, as you are, in solitary, unshrinking, uncomplaining strength of will, and clearness of conviction, which is the way, as your best judgment teaches you where it lies—and sooner or later, sooner rather than later, it will appear that the effort to work out your own destiny is the true solution of it all.

But, rebel against your circumstances—fold your hands in pitiful idleness, and lose the precious discipline of hours and days that may represent (for all you know) your very making,

or unmaking, and turning-point of your whole life—and do not then wonder should goodness and mercy not be found to follow you withal. Your own conduct did not invite them!

It is true of more than intellectual problems—although supposed to hold good only of them—what the wisdom of the schoolmen meant by saying, “*Solvitur ambulando*,”—*i.e.*, “Go on your way, the thing will settle itself as we go along.” Nothing like the hard school of life for teaching you the real meaning, content, and worth of life, and “bringing you out,” in a Father’s time, “into” that “large room”—that ample space, where is all peace and joy, where the storms have all passed away, and there is “a great calm.”

“I dimly guess, from blessings known,
Of greater out of sight,
And, with the chastened Psalmist own
His judgments too are right.”

You recollect how wonderfully it happened at the holy sepulchre—as it happens often-times at many a like point of anguish and many a parting of the ways in life,—you recollect that, as the women were wondering “who would roll away the stone,” lo, it *had been* rolled away; the reason for this special providence being, their very necessity—the fact that the stone was “exceeding great.” But it all *depends*.

III. Now, the question comes to be—If this was the confidence which the Psalmist had, his confidence and “rejoicing of the hope”—*viz.*, that his experience should know nothing but goodness and mercy, but that their appointed order should be to *follow* where himself led the way,—if these things are so, in the life of faith, we cannot but ask further, Whence came for the Psalmist such manner of confident assurance? And to this question the true and proper answer is further supplied in the clause which immediately follows, and to which I would invite your special attention: “And I will dwell in the house of the Lord for length of days.”

But let it be explained that “dwelling in the house of the Lord” does not mean here frequenting His sanctuary, but rather being “a member of His household, an inmate of His family—therefore enjoying His protection, holding communion with Him, and subsisting on His bounty.” In fact, it is

exactly the same idea which we find in the Epistle to the Ephesians, where St. Paul describes all true Christians as being "fellow-citizens with the saints and of the household of God."

And surely all this must stand approved, not as matter of faith only, but equally as matter of reason as well. If, indeed, we are members of the Lord's own household, is that not guarantee the most ample of all that we can possibly need? The household wants for nothing that the Master has, and which the Master thinks good to impart. But He knows best, and His will must be law.

Wise and good that He is, and just because He is both wise and good, the great Householder does not make His whole establishment—domestics and children alike, confidant of all His plans and purposes on their account. He has confidence in their loyalty, and they have the most implicit faith in Him.

Aye, and let us understand that one chief part of God's Economy ("Management of the house")—one chief part of it lies in a wise treatment of every individual case, giving, or taking away, intermixing lights and shadows, as may seem meet to His own godly wisdom and infinite love.

Hence "this persuasion"—as for all them that are of faith—"Only goodness and mercy," and these to "*follow.*" "*I know* it is so of a truth"—and so I can wait.

IV. In conclusion, I would offer this thought and suggestion, viz.—How important it must be that we should beware of losing the value and present discipline of our circumstances in life through any complaint, such as that *we fail to see* whither they are all leading. Needless is this—aye, and something worse! To indulge any such complaint is the very worst possible course to follow, because it is taking away the very use, appointed and salutary, of those limitations to which it is little enough that we should be subjected—as not quite seeing the end from the beginning!!

Let us be thankful always, so long as our duty is plain, so long as there can be no question about that,—the *young*, so long as they know that they ought to be pure in heart, diligent in business, and high-minded in thought, and are free so to live,—the *afflicted*, so long as they can find it given them "on the behalf of Christ, not only to believe in Him, but also to suffer

for His sake,"—the *aged*, so long as there remains for them something over which to be watchful still.

It is the patient, steadfast adherence to well-understood duty that shall bring "goodness and mercy" in its train. It is the seal of them that are of "the house of the Lord," guided by His wisdom, and guarded by His love. Of course, by "Duty," I don't mean the hard, cold abstraction that sometimes—too often, I am afraid—goes by that name, but a loved and loving devotion to that "call," however humble, which has come to us in life, and all this in the faith and name of Christ.

V. To sum up this meditation, I take it as setting forth the *what*, the *when*, and the *whence* of that which a true and steadfast faith may hope to receive withal at the hands of Him who is the Author and Dispenser of every good and perfect gift.

What? "Only goodness and mercy." Nothing more; but, at the same time, nothing less!! Not to miss any true good! Not to be mistaken as to what good is. "With Thee is the fountain of life."

When? Not to anticipate, but to come behind the labours of the human workman. "Shall follow"—duly, in their time and way.

And how? or *whence?* or *why?* Because I am a member of the King's household, and because there I shall remain.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"I know not where His islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond His love and care."

"And so, beside the Silent Sea,
I wait the muffled oar;
No harm from Him can come to me,
On ocean, or on shore."

Giving and getting in sleep.

Psalm cxxvii. 2.—“It is vain for you that ye rise up early, and so late take rest, and eat the bread of toil: for so he giveth unto His beloved in sleep.”—(*Rev. Version, margin.*)

THE general idea running throughout this Psalm cannot be misunderstood. It is the principle that “human care and toil are unavailing without God’s blessing”; and that principle “is applied successively to several of the most familiar interests of real life.” The workmen may give their best skill to the building of your house; but who knows what evil chance of lightning or tornado may wreck all their work in half an hour’s time? “Except the *Lord* build the house, they labour in vain that build it.” The city guard may do its duty well; but how can they answer for the secret incendiary, or assassin, for “the pestilence that walketh in darkness, or the destruction that wasteth at noon-day”? “Except the *Lord* keep the city, the watchman waketh but in vain.” Your toil too, your family—Who can tell you beforehand whether these are to turn out a blessing or whether they may not prove to you a curse? All is in God’s hand. He only has the guiding of it all. Do your own best and bravest for your own part, but refer the event and issue of things, absolutely and unconditionally, to His will. You shall be happier and safer, after all, there, than in any self-sufficient reliance on yourself, or in any too anxious concern.

The change which the revisers have made on the second verse will be seen, therefore, to have brought the ideas into harmony throughout. Hitherto the sentence has been confessed to be a hopeless puzzle—“So giveth He his beloved sleep”—a sentence absolutely disconnected, fit only to be engraved on many a tombstone, and to point the moral of many a funeral sermon. But see how the passage is now to be

read, and the meaning is as plain as it is beautiful, and also consistent, and what we may seem to *lose* in one way, we *gain* immensely in another: "It is vain for you that ye rise up early, and so late take rest, and eat the bread of toil: for so giveth He unto His beloved in sleep." "What others hope to gain exclusively by labour, but in vain, the Lord bestows upon His people actually while they sleep, they know not how." And indeed it is a great and salutary truth which is thus enunciated, and one well deserving of very careful study.

I. It is simply the duty of recognising God out and out, if you will recognise Him at all,—of placing Him at the very seat and inmost recess of thoughts, and feelings, and desires, and not merely at some helm of outward affairs. It is the grand truth that our hearts are in His hand, as well as our lives, and that to have given our hearts to Him, in loyal submission, is guarantee of blessing and of true success, more than all mere diligence of itself can be.

Not that diligence is to be despised, or discounted. Certainly not. Only there is a diligence which positively defeats itself. If you have nothing but your own diligence to rely upon, yours is a poor reliance indeed: a hard, cold, comfortless way of taking things, which cannot come to much, and whose worst feature must always be its sadly deteriorating influence upon yourself.

Indolent piety—the miserable, mistaken, feeble expectation that God will do that for us which He has given us a pair of hands to accomplish and work out for ourselves—is outrageous folly. But the toiling, moiling drudgery which knows no higher aim than to toil on, until it toils itself into the grave, is folly too, and something worse.

Life is an excellent school, if taken as God would plan and arrange it. It is a pure adventure otherwise. Industry is His law; but so also is faith, and so also is love—"sweet fear and sober liberty." And it will be time to arraign and challenge God's Providence in the ordering of your lot, when the union of all these qualities together has failed; but not till then.

Can anything else but this be the explanation of the fact—*fact*, observe, no fancy—that there are those persons who, with no too anxious care, but simply doing their humble duty, are blessed all over, and all through; as again there are those

whom no betterment of circumstances ever will raise or improve: exactly as in the animal or plant world, wherein (as you may see) one plant or animal always thrives, and another never does? Admirably has the Prophet Jeremiah described this, contrasting "the heath in the desert" with "the tree planted by the waters." And let no man say that this is God's partiality. It is no such thing. If God shows this favour to "His own," "His beloved," has He not a perfect right to do so? Who are "His beloved," but they who love and obey Him? And is not Love to God the one supreme duty of every human being?

II. "So He giveth unto His beloved *in sleep*." Coming now more particularly to the teaching of this verse, I would say that the truth which it teaches, and that in a form touchingly simple, is this, that the best things which God has to give to us arrive unannounced—the *only* possible explanation of it all being that God sends them when and as He will.

This is the true Christian reading of that somewhat cynical proverb, that "it is the unexpected which always happens."

Say, ye that really know, and have tried to occupy a Christian standpoint in life—Was it when you expected them that the largest and best and purest joys and blessings of your life did arrive in it? I think you will say, No. Not when you had worked hardest, not when hopes were highest and most reasonable, not in the bright heyday of health and vigour—no, and not even when you had striven the most, in holy agony of prayer. Did your best blessings come in the things you had acquired, and not rather, much oftener, in the things which you had lost, or missed, or abandoned, or given away? Did they meet you in the broad highway of life, and not rather in some of its quiet lanes and bypaths? Did you reap them from the well-trimmed, much-laboured fields, or among the hedge-rows, and by the river-side, or far up on the moorland and the hill? Unlaboured, unlooked for, unaccountable is the law (if you can call it law which is the absence of all law), the law of the "incoming" of the truest and best blessings into the Christian life.

And, on the other hand, is anything more certain—in the experience of the spiritual mind—than that the things from which we had anticipated only disaster and grief have turned

out to be the source and instruments of the purest and highest joys? The losses that were to have annihilated you have proved to be your most gainful income, in ways of their own. The destruction of the house of all your earthly hopes—after they had been completely laid in ruins—has provided your spirit with a fair and lasting home. You are the richer man, in consequence to-day. And in like manner, the poor invalid child, nothing but a source of anxiety to you from the moment of her birth, who never can make her own way in the world, has already repaid you all your love and duty a thousand times told. You had left it all to God, whose inscrutable will it was thus to afflict you. You have done no more than your duty, and you would do it again. God has taken in hand your payment, and He has done it with a liberal hand.

“How” (asks a young and talented preacher of our Church, early lost to her)—“How have the poor learned patience, the sick cheerfulness, the sad an inward joy? They turned away their eyes from themselves to God, and God’s will; and in seeking to do God’s will, the virtues which made their souls beautiful came to them unsought.” It was the saying of a wise Jewish Rabbi: “Do thou God’s will as though it were thine, and thou shalt find Him doing thy will as though it were His.”

Such things are among the richest and most valuable experiences of life. To add instances were but to go over in detail the best that human life contains. I would leave it to your own hearts, satisfied out of the fulness of the Lord’s goodness, to do that—to bear witness for yourselves to this “unconscious incoming of the best things into life.”

III. But there are two reflections of a practical kind which I would venture to offer, and which suggest themselves as arising out of the subject on hand.

(a) Only consider then, for one thing, the testimony which God thus provides of Himself, reserving it, however—as is His right to do—for those to whom it belongs, for “His beloved,” for the lowly hearted children of faith and love.

But, Is it reasonable, asks some one—Is it right that there should be any argument for God, for His Being, and still more for His goodness, which is not addressed to all, and from the receiving of which any are excluded? To which our answer

is that, in point of fact, none are excluded. Only there are those who exclude themselves; who will not put themselves in the way of appreciating its moral force, expecting, nevertheless, that they *should* appreciate it.

Now, that is unreasonable, and contrary to what are accepted rules of practice in other and similar affairs. If, for example, the real beauties of a language can only be appreciated by the man who has made some progress in it; if the constitution of a country is an entirely different thing from its laws, and can only be studied in its actual working,—is Religion, and the way in which it is to be commended to us, to be an exception to all this? Are its first and last words both to be spoken before I move a single step? Is it not allowable that something shall be left over (so to speak)? Is it not even conceivable that the best lies over, and that the good wine is kept till last?

But now, according to that spirit of materialistic thought which is such a danger to spiritual life, the matter—I mean, of Religion—would be represented somehow thus. You are to call for a sheet of paper, and on this you are to set forth on opposite pages the pros and cons (so to speak) as to the chances of there being anything in religion at all, and whether or not, in a world which, according to your view, has to answer for some very much more serious affairs, it be worth a man's while to concern himself about it in the very least. And, of course, you are only to allow yourself half an hour's time for this calculation, for you are so busy with your books, and your experiments, and your weights, and your measures!!

Now, what I say is — what we cannot be too seriously cautioned about—is, that Religion (or, at all events Christianity, for there is no question about any other) absolutely refuses to be treated after that fashion; and to that spirit it remains dark and silent as the grave. It has *its own way*, and *that is not it*. Faith says: “I give you presumptive proof, such proof in measure and kind as lays any and every man under obligation to act upon it forthwith, and leaves all without a shadow of excuse. Accept that light, and go forward where it points, and you shall get more. Live on the supposition that Religion is true, and you shall yet be abundantly satisfied that *so it is*. But I claim the right to reserve my best witness for my friends.

and to those who have not failed me in their dark and cloudy day, I promise an evening time calm and clear. 'The secret of the Lord is with them that fear Him, and He will show them His covenant.' 'If any man is disposed to do the will, he shall know of the teaching, and whether it be of God.' "

(b) And so, again, to look in quite another direction, but keeping (or endeavouring to keep) still closely to the teaching of our Psalm—If we are here taught that there is a kind of diligence which only defeats itself, if we are instructed to discount diligence at what it is really worth,—does the same line of reasoning not apply to diligence in spiritual affairs, as well as to that which concerns affairs of this life? In other words: Is there not sometimes a kind of abnormal activity about religion which is mistaken, and rather for harm than good? "It is vain for you that ye rise up early, and so late take rest, and eat the bread of toil: for so He giveth unto His beloved in sleep."

They are words (as I understand them) of ominous meaning for not a little of that religious restlessness which can never be still, which—not in matters of practical Christianity, but in a strange unsettledness and painful unsatisfied outlook, as to the state of the soul, and assurance of a personal salvation—can never come home to rest, but will be for ever "on the move." Oh! it is painful, how many good and sincere persons vex themselves in this way, and all because (somehow) they seem never to have got upon the road to peace. "So He giveth unto His beloved in sleep." You are among "His beloved." *That* your own heart will testify. Then is that not enough? Send all your fears and cares and gloomy doubts asleep in His love. Don't seek to fight them out. Leave them alone, to Him; and doubt not but you shall live to see them all scattered to the four winds.

I know that we are taught to "work out our own salvation," and to do it even "with fear and trembling." But I am unable to understand that that should mean, as regards salvation: "Work it out as a speculative problem, as a hard question to be solved," and solved by us! Indeed, I am quite certain that it means no such thing, but rather this, that the practical activities of the Christian life—of faith and love—are to engage our utmost, our whole, our life-long exertion.

Thus and then will God, in His own good time, abundantly satisfy His own, with "meat to eat" that others "know not of."

Let us give ourselves to "every work of faith, and labour of love, and patience of hope unto the end," not asking what the issue may be, not caring to know. And while others are bargaining about the *reward*, behold, it is already ours: "The Kingdom of God is within you."

“Thy Evil Day.”

S. Matthew vi. 34.—“Sufficient unto the day is the evil thereof.”



NE who had reached mature life, and who knew, as well as any man, what life is, has told us that the sight of a company of little children at play is wont to awaken in him saddened thoughts and musings such as these: “How many weary steps these little feet will have to go; how those light hearts will know their weight of care; how the bright illusions will vanish, and life turn to the grey daylight of the latter years.”

“O little feet! that such long years
Must wander on through hopes and fears,
Must ache and bleed beneath your load;
I, nearer to the wayside inn,
Where toil shall cease and rest begin,
Am weary, thinking of your road.”

And perhaps, reflections like these do come naturally to those who are advancing in life. All the same, it is anything but wise to entertain them. And it would be still less wise to express them, much or often.

Supposing that some malignant power were permitted to put into the possession of each of us, in beginning life (say, along with our baptismal certificate), a full and exact chronicle beforehand, under day and date, of all the evils and troubles, and even lesser inconveniences as well, that should befall him or her in the course of the threescore years and ten—Or suppose that the post on New Year’s morning brought to each of us faithfully a calendar of his own personal troubles for the next twelve months,—What then? Well, I fancy that few of us could muster the stoical endurance to go on with life at all. The happiest discovery that each of us could make, would be the earliest date at which our escape from all possible suffering or harm had been arranged and predicted for us!

Thank God, however, that whatever ills, real or imaginary,

do overtake us in life, their load is not increased by the added fact and consciousness that they can be foreseen. Happy for us, indeed, that we do not even know, anyone of us, what a day may bring forth. This is the meaning, and the special worth, of that “ dim religious light,” in which we are appointed to live and move and have our being, which has scarcely had justice done to it, which too often has been altogether decried and abused. “ Garish day ” has rather been denied to us, lest we should love it not wisely but too well.

Christ, in his memorable sermon, is therefore at one with the best teaching of nature, when He bids us not anticipate evil nor “ the trials that are sure to come.” Nature says : “ You cannot foresee the evil ” ; but Christ adds : “ And neither ought you. It were very ill for you that you should be allowed.”

“ Sufficient unto the day is the evil thereof.” Few sayings of our Blessed Lord are more frequently quoted. It has literally passed into the language of common life.

I. And yet I am not so sure that we are accustomed to accept and understand the words quite in the spirit which Christ’s teaching, and our acceptance of it, would require. The point is this : The words do not stand by themselves. They are part of His whole teaching, and they can only be fully understood as such.

Accordingly, and keeping that in view, it has to be observed that this warning as to the future is not spoken in that blank ignorance which it seems to bespeak, and therefore not in terror or dismay. Granted that if you take the words by themselves, they may be so understood. And yet it should only be, to be entirely misunderstood. As if it were only our cruel fate to live in a state of perpetual alarm as to what new misery awaits us on the morrow.

Bear this in mind, however, that what we have here is a part of our Saviour’s general teaching on the great, the vast, subject of Providence. He bids us refer all to the purpose and the will of a Father in Heaven ; and that is not ignorance : that is knowledge of a very substantial kind. *I don’t know what a day may bring forth, but He knows*—that is the point—and that is enough.

“ Your God is King, your Father reigns ;
And He is at the Father’s side,
The Man of love, the Crucified.”

Let come upon me, therefore, what evils, or seeming evils, there may; they *cannot* come without, or apart from, Him, my Father, and my Friend. They fall into their true place, only as a part of His most wise and holy scheme: and I would therefore accept of them, and make the best of them, as such. I am not a fatalist in the matter of practical belief, taking things all as they come, without so much as a thought how and why and wherefore. They all come to me from God, and they speak to me of Him; and that circumstance alone takes away from them one-half their novelty, and all their terror. I dare not, therefore—and I would not—separate the ills of life from God, any more than its gladness, and joy, and blessing. Somehow His Hand is in them, too, and His Power is shown, and to be shown, and His Glory to be manifested, as in all.

II. And there is more to be said about them even than that, As all external events are ordained and controlled by Infinite Wisdom and Love, so also in like manner am I myself endowed, guarded, superintended, and blessed in the central seats and ruling powers of my whole being, as occasion is. Between my circumstances and myself, between the trials and my own power of endurance, a most admirable and exact correspondence or balance will be arranged for me, if only I put myself into the way of such discipline and use of life. “*In die malo*”—when the dark day comes—I know that I shall be in a spiritual condition equal to my needed ability to withstand it; and I know that it will not come a day or an hour sooner.

That also is part of the faith I have in an over-ruling Providence, which, as rightly understood, extends not to events merely, but to my own spiritual condition quite as much, “as the duty of every day requireth.” And it is in that faith that I can say, “Sufficient unto the day is the evil thereof.” I can say it in absolute confidence, and in perfect calm, with no dread whatever, but with a courage which nothing can possibly disturb.

“Art thou afraid His power shall fail,
When comes thy evil day.”

That pity for the happy children at play—as one thinks what a weary way is before them in life, and of “hidden dangers, snares unknown”—is therefore, to my thinking, an entirely misplaced pity. Let them go on with their play—I

can give them no other, and certainly no better, advice—not thinking about the sorrows and dangers which will come in their own time; and they will be all the better prepared for them, when that time comes. We must needs grow spiritually, as we grow in body and in mind; and growth, a “slow-developed strength,” “awaits completion in a painful school.”

III. We shall have turned to those words of our Saviour with some good purpose to-day, if they are seen to offer, or encourage, no dread presentiment, but to be rather for helpfulness, for faith and for strength. Not anticipating the evil, we are not to be alarmed when it announces itself at the door. The power against it comes with it, but not sooner.

Those little tender feet could never make out that hard, wild road which is before them, if you bade them set out upon it forthwith here and now. But they are not asked to go that way just yet; and when they are “fleet and steady on the mountain and the moor,” then they will make it out very well.

That delicate and tender young woman could never face meantime and now the terrible trials and hardships she will have to endure, when tied for life to this drunken waster of a husband. She must break down under them to a certainty in a day's time. But yet, thank God, she shall be wonderfully strengthened for them, as the occasion shall arise.

The man whose whole life has been spent in affluence, or at least comfort, and never had occasion to deny himself a single indulgence which his heart desired, may not as yet see how it ever should be possible for him to earn his daily bread, as he shall one day have to do. But, if he is of the right stuff, if the root of the matter is in him, he will do it, and do it well, and do it without one repining thought, when the time comes. Under God, the day will bring the ability, and the back will be made for the burden.

So of the man of strong and vigorous health. How is he to play the part of the invalid, and lead the invalid life? How is he to accommodate himself to a change so great and violent? The answer is: Not all of a sudden. But the power will come nevertheless.

Or, take the desolate loneliness of another man or woman, following hard upon the happy years of full and busy family

life which had once been enjoyed to the full, and as God's good gifts ought to be enjoyed. And yet nothing is more wonderful than the way in which the stout heart and true will accommodate itself to the most altered circumstances, and fall into the most perfect agreement with them. "Let him sit alone, and keep silence, because He hath laid it upon him."

How exceedingly foolish, therefore, to disturb myself, unnecessarily and beforehand, with anticipations of evil! The dreaded evil may never come. Or, it may not come in that particular form, or of that intensity, I dread. When I shall have to look it in the face, it may not be so very terrible after all. And as for the resources which I possess, wherewith to meet it, and which make half the battle, these may develop themselves only just in time. Or, in one or another of a thousand different ways, the situation may alter almost indefinitely beforehand—anyhow, amply demonstrating the great and profound wisdom of the saying, "Sufficient unto the day is the evil thereof."

IV. And yet another argument to reconcile us to this view is to be found in the thought of the marvellous compensations which there are in human life. But by compensation, I do not simply mean "retribution due to evil acts," be it here or hereafter, "that ancient doctrine of Nemesis, who keeps watch in the universe, and lets no offence go unchastised." We refer rather to that Dualism which underlies all created things; as in the world of nature, so in the world of man—the fact, as Emerson has put it, that "each thing is a half, and suggests another thing to make it whole: as, spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper, under; motion, rest; yea, nay; darkness and light; heat and cold; ebb and flow of waters; inspiration and expiration of plants and animals."

Now such is "the natural history" of calamity. Assuredly *it* has its "compensations," made apparent to the understanding after a long interval of time, but apparent enough sometimes even here and now. Would any sane man really wish that life were like to one of those interminable roads which one sees in travelling through the low countries of Holland or through the flat, low-lying English counties, stretching away miles and miles ahead? "A fever, a mutilation, a cruel dis-

appointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts.” Even so it is when we shall be able, from the quietness and security of a distant view, and in the mellow light of aftertime, to contemplate all that has passed, that we are *sure* to discover the wonderful compensations of life, and more especially of its darker and more adverse passages. And then it will be that “ In your patience ye shall *win* your souls.”

But this view also—say, rather, this capacity of viewing things—requires faith : aye, a strong and firm faith indeed. “ My God shall supply all your want according to His riches in glory by Christ Jesus.”

What splendid compensations are in His hands wherewith to endow His faithful servants : *His*, to whom “ all authority in heaven and on earth ” hath now been committed ! Only discipline your expectations, and chain them to an allowed line. A man pays much too dear for “ power, and place, and fine things,” when they cost him “ all his peace, and the best of his manly attributes.” But *your* privilege, “ on the behalf of Christ,” is “ not only to believe on Him, but also to suffer for His sake.” He will render unto you, and that an hundred-fold, “ instead of the earthly the heavenly, instead of the temporal and the corruptible, the incorruptible and the eternal.” “ In die malo.” “ I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.” And *when* “ revealed ” ? Not simply away among the far distant stars, but presently, if you will but wait. “ *Be still*, and know that I am God.” “ Be still, and see the salvation of the Lord, which He hath wrought for you this day.” “ I pray not that Thou shouldest take them out of the world, but that Thou shouldest guard them from the evil one.”

Like the “ offences ” that must needs come, so will the evil day : but it will not come until it is sent, nor until I am well able to confront it, in the all-sufficiency of Christ. “ When I am weak, then am I strong.”

“Now mine eye seeth Thee.”

Job xlii. 5 and 6.—“I had heard of Thee by the hearing of the ear ; But now mine eye seeth Thee. Wherefore, I abhor myself, and repent in dust and ashes.”

HERE we have “the latter end of Job” : the finale of that wonderful story, or poem, or drama, or call it what you will—that to which it leads up, and in which it determines. And when we have come to the end of the matter, and “all hath been heard,” shall we find the explanation, full and complete, in the words of the Psalmist : “Mark the perfect man, and behold the upright : for the latter of that man is Peace” ?

I. Yes, doubtless ; we shall not be wrong, if we find that the narrative so instructs us. But let us be careful, withal, *how far* that carries us—not to make us regard Religion as a sort of “good investment” : compensation, even here, in this life, and in the coinage of the world, for all the sorrows and sufferings of time. The exactness and precision with which Job’s restored prosperity is recorded in this 42nd chapter, considered in this respect, is certainly remarkable, but puzzling, too. It amounted, I may observe, to an exact *doubling* of his former wealth—14,000, instead of 7,000, sheep ; 6,000, instead of 3,000, camels ; 1,000 yoke of oxen, and 1,000 she asses, instead of only 500 of each of these. No doubt that is remarkable. But we must not be led astray by that. Job’s real rewards—his true “compensations”—were other and far better ; and, on the other hand, he had sustained *losses* which could never be made up. I refer to the sons and daughters of his former and happy days, who perished miserably when that “great wind from the wilderness smote the four corners of the house, so that it fell upon the young men, and they died.” No doubt, sons and daughters were given to him again. But

we know enough of human nature to make us be well assured that these never compensated for the dear lives thus early snatched away. The “scars remaining” from such a terrible calamity would remain still.

II. No; we must look elsewhere than to what is material for those true and splendid gains which came to Job in his “latter end.” We find them in the man *himself*—in that which his terrible sufferings had done for his own moral and spiritual nature—in the correction of his spiritual judgments, and the clearing of his mental and spiritual vision. “I had heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.”

(a) For one thing, and speaking quite generally, let me say, How happy, and how important, is the distinction here drawn between the “*hearing about*” a thing and that knowledge of it which comes through *sight*! The report heard may be perfectly accurate, so far as it goes: but something is always added through seeing. You may observe this in relation to all natural objects, especially such as are famous, and much talked about—a far-famed view, a wide prospect, the scene of a great battle which decided the fate of nations, the birthplace, or the grave, of one whose name shall ring through all time in story or in song. It is *one thing*, for example, to *read* of the view of London, to be had from the dome of St. Paul’s, or of sunrise from the top of the Righi, and quite another thing to have beheld those great world sights; *one thing* to admire Scott’s grand description of Corryvreckin’s roar, or the wild conflict of sea and tide in the Pentland Firth, and another to have surveyed them; *one thing* to have read of Burns’ birthplace, the cottage near “Alloway’s auld haunted kirk,” or Wordsworth’s quiet, undistinguished grave in Grassmere Churchyard, and another thing to have actually seen them, with all the imperishable memories which that sight recalls.

(b) Chiefly, however, does this superiority of *seeing* over *hearing* come out in relation to *personalities* — characters, human characters—and the several estimates we form of them.

Take, for example, the great characters of History. How much are we indebted for our knowledge of them, beyond what the written page can tell, to any authentic *likenesses* of them

which still survive, such as pictures, statues, busts, or coins ! Say that there has been a controversy as to the real character of some ancient historic personage, such as Julius Cæsar, or Mary Queen of Scots, as has been actually the case. Try, then, to settle which is the most reliable *portrait* we have (for these also may differ), and ask what sort of character does that portrait put before you. And, accordingly (to show how this will apply), we have been enabled to conclude (in point of fact), from the labours of a cultured American, that Cæsar was not the brutal soldier, represented in some so-called likenesses of him, but the thoughtful philosopher of the more reliable series of his portraits ; and all this because personality is revealed to the *eye* rather than the ear. Or, come to a case which may be your own. Why, even you yourself may have corresponded with a friend or relative (say) in Australasia for twenty years—one whom you never saw in the flesh ; and you think you have formed a correct opinion about him from his letters. And yet, when at last he and you meet, and look each other in the face, How much will that opinion have to be altered ! The eye, the hand, the voice, the gestures, the very walk speak in a language all their own ; and no language is more true. As a record, therefore, “ seeing ” is entitled to rank before “ hearing.”

III. See, now, how these considerations had come mightily to the help of Job, as touching the highest of all problems, the problem of Religion, his own personal relation to God, and his knowledge of God. He tells us that, whereas he had before only “ *heard* of God by the hearing of the ear,” such had been the result of the terrible experiences through which he had come, that he could now say, with a depth of conviction altogether and clearly from the heart—“ but now mine eye *seeth Thee*.”

Yes, there are two different ways by which we poor, finite creatures come to a knowledge of the Infinite God. Job had proved *both* ways ; and, by that experimental method, he had come to know that, in real value, they were very different indeed. Not but that Job had always been a religious man, after a fashion—say, the fashion of his day. But nevertheless it would be more correct to call his former manner a sort of *religiousness* rather than religion. There was all the difference

between the thing that is *talked about* and discussed and the thing that is felt and *experienced*.

Job tells us that he “had heard” of God. And *who* has not? We hear of Him early, and we hear of Him late. “Day unto day uttereth speech. Night unto night showeth knowledge.” We hear of Him whether we will or not, whether we go to Church or stay away. Only “the *fool* hath said in his heart, ‘There is no God’”; and *only* “in his *heart*,” as if (says Bacon) he rather *wished* it to be true than *believed* it to be true. And Job—whatever else we have to say about him—was at least both an intelligent and a good man, and neither a fool nor wicked.

And where, then, in what respect had his former knowledge of God come short: for it goes without saying that he had stood out, quite a foremost man, in the religious world of his day? Yet, nevertheless, he now discovers that he had never before got to the heart of true religion, as now he has. It had been to him a *form*, not a *reality*; a shadow, not a substance; a letter, not a spirit. The thing had never “found” him, never come home to him, till now.

And why, but because only now he has become aware that Religion is a personal transaction between two spiritual beings—and as if there were none other in all the wide world—a transaction between God and himself! *That* is what he calls the “seeing God,” as distinct from the “hearing” about Him; and it is a distinction of the first importance for us all.

“Speak to Him, then, for He hears, and Spirit with Spirit can
meet;
Closer is He than breathing, and nearer than hands and feet.”

And if *that* was the great discovery which did so much for Job, which at last set him right both with himself and with God, how much more unfortunate, how inexcusable shall we be, if we have never yet made that discovery—each of us, personally, for himself! That is the sum and substance of the Christian Faith. What does Christ, the quickening Spirit, stand for, to all who believe in Him, but just this—to make us, once for all, cease listening and “hearing about God,” and make us “see,” and know—yea, and *have* Him? “He that hath seen Me,” says Christ, “hath seen the Father.” “I

and the Father are One.” “ Believe in God, Believe also in Me.” To teach us to know God as our Father and our Friend, and, as such, to make Him the most intimate possession of the soul—that is Religion, and *that* is the work of Christ. And every man and woman in whom that work is perfected will be able to say to the talking world—for ever asking What think ye of Christ?—what the Samaritans said to the woman : “ Now we believe ; but not because of thy speaking.”

Religion is no head knowledge, in whatsoever school learned and acquired—nothing of talking and hearing. It is a spiritual affinity, cultivated and maintained, here and now, between our ownelves and the God from whom our being came, and to whom it shall return. And the worth and discipline of life, even in its hardest and darkest aspects, such as Job experienced it, is in its relation to the nearer, and yet nearer, Vision of God. “ This is life eternal, that they might *know Thee*, the only true God, and Him whom Thou hast sent, even Jesus Christ.” Note also, further, as the grand teaching of this story—for us, as for Job—that the truest, best pathway and stepping-stone to the knowledge either of God or of myself, is the pathway of suffering and of sorrow.

IV. But we are not yet done with the Patriarch of Uz, and with that remarkable spiritual experience which he has so faithfully recorded. That experience must be further analysed.

Observe what he tells us : the result, as regards his own spiritual life. What had that Vision of God—the seeing God with his own eyes,—What had it done for himself? We have found that it had taught him that the Transcendence of God, as it is called, must not obscure His Immanence—that is to say, that the “ *how far away* ” is altogether consistent with the “ *how very near*.”

Note now, further, what Job tells us about himself. “ *Wherefore*,”—mark that word—“ For that reason, I abhor myself, and repent in dust and ashes.”

In other words, it is the knowledge of God that makes us truly know ourselves ; it is the *Vision* of God that shows us to ourselves—a most salutary truth, and one which the saints and friends of God have been the first to confess. So with Isaiah, in his Vision of the Temple. So with Peter, at the great catch of fishes. So with the Beloved Apostle, when he “ saw his

Master in the skies.” So with many a penitent woman and many a true-hearted man. The Vision of the Christ—*that*, and nothing else—discovers the man *to himself*.

He may have learned all that the wisest of the pundits can tell. He may have studied in every school of theology in turn. He may have hung upon the lips of all the orators of all the Churches in the land. But in none of those ways comes either the knowledge of the Christ or the knowledge of himself. Yet the two come together, granted the one and the other is assured.

Let it please God — in some way I know not, by some mysterious leading of His Providence hard to understand—let it please Him to “reveal His Son in me.” Forthwith I then know myself, and the outcome of that knowledge is absolute self-aborrence.

It must be so. Such is the contrast between infinite holiness and human unworthiness, between a depth of Divine love which is absolutely unsearchable and all the selfishness and all the self-regard which linger still in the best of human kind.

Our argument, therefore, is, that the experience of Job, as here related, is no isolated case, but is true to life, and to the best results which life can yield. That was a wise oracle of ancient times, which taught “Know thyself.” *Our* oracle has the same teaching for you and me. And while its first and chief concern with us is that we may know Christ, and that *He* may become “the Light of all our seeing,” and the spiritual possession and guardian of the soul, it has taught us that the other (the knowledge of myself) certainly, and necessarily, follows. The only true knowledge of Self comes by way of the knowledge or Vision of the Christ. Then, and *then only*, see we ourselves as we are.

And yet, surely Self-aborrence is not the *end* either, after all. With the contrast, so extreme, between ourselves, in all our vileness, and Him, the Holy One and Perfect Man, there goes also—there *must* go—a passionateness of admiration and devotion to “Him who loved,” and still loves, “the souls of men.” Accordingly, the Vision of the Christ has *this* about it, that while it humbles, aye, abases—abases to the very dust—yet it also attracts. We learn to gaze into it, and to gaze ever more intently with growing wonder and with growing love. And so it comes about—according to the mysterious law of

spiritual affinities — that we too, however dissimilar we may have been, yea, even opposed, will *take on* the aspect and quality of that which we have learned to esteem : “ beholding, as in a mirror, the glory of the Lord,” and ourselves becoming “ changed into the same image.” Which same process has only to continue, in the pitiful helpfulness of God, until it be fulfilled—*i.e.*, filled full up, as is written :

“ Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on Him, purifieth himself, even as He is pure.”

That was the true “ latter end ” of Job; and the best of it all was that he himself had come to see it.

“Die to Live.”

S. John xii. 24.—“Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.”

HERE is more here than “a mere parabolic similitude.” Spoken by our Lord, this saying had its first and primary significance as an authoritative pronouncement regarding His own Death—and His glorification through death—through “the grave and gate of death.” And the statement amounted to this, that “the Divine Will, which has fixed the law of the springing up of the wheat-corn, has also determined the law of the glorification of the Son of Man, and the one in analogy with the other—*i.e.*, both through Death.”

The occasion which led to the utterance of this great saying had been the arrival at Jerusalem of certain Gentile Greeks—“proselytes of the gate”—to attend the Feast of Passover, and who—drawn, we know not, by what magic spell—had expressed a wish that they might “see Jesus.” To Christ that event was much more than it seemed. Coming at the end of His earthly ministry, it was like the visit of the magi to His manger-cradle :

As “Wise Men from the East came to His cradle,”
So “Greeks from the West came to His cross.”

And the event was to Him “a token that His glorification was at hand.” It held already “the promised glory of the far-off years”—when, “lifted up from the earth,” He should “draw all men unto Himself.” And we now know, as with the knowledge of an accomplished fact, how all this has become history. We now know that such have been the world-issues springing from the Cross of Christ, that, like the seed-corn, it is now

yielding overflowing harvests of the spiritual bread by which a man may live—live and not die—"giving Life unto the world."

But, along with that special reference to His own Death, we find that Christ is here also enunciating a great general truth of the highest and best life in man. What we see, and know, and observe in Nature is this — that the wheat-corn, remaining "by itself" alone, continues to be unprofitable, and that its profitableness only *then* arises when it is merged in, and loses itself in, the great Divine Order and Plan of things. Dropt into the ground, it is acted on by those mysterious influences, chiefly chemical, which are at work in the soil; and in its dissolution and death it finds a new, a richer, a fuller and more abundant life; in other words, it then, and then only, "beareth much fruit." And the teaching which our Lord would enforce is, that so also it is with the individual human life—or, indeed, for that matter, with national or social life also—which can only "find" and really "have" itself through commingling with the vast and general life of the world.

I. "Abideth by itself alone." Consider for a little that particular stamp and character of the individual man or woman, which is thus so well described, self-centred, self-contained.

It may be, though not necessarily, solitariness of place. The lighthouse-keeper, and the night-watch in the sleeping town or on the ship's deck at sea, are such instances of the life "by itself alone," even amid the full and manifold conditions and requirements of the civilisation of to-day; and yet even such lives as these do not "*abide*" by themselves alone, for few lives can be imagined more useful in the service of their fellow-men—at least, if to warn others of danger, or to protect property, be useful services to one's fellows.

The solitariness of a great city, to the man who arrives in it an utter stranger, has also been often noted,—a loneliness which is not perhaps of choice, but imposed on him by the circumstances of the hour, and rather partaking of a moral character than either physical or social.

For, indeed, there can be no separation so complete, no distance of any kind can keep individuals so utterly apart, as *moral* distance will do. This is the separation of different interests (even should such interests not be opposed), of feel-

ings, of occupations, of likings and dislikings, and so forth ; and if men and women are separated by these causes, then they are alienated with an alienation which prejudices and obstructs the common and fruitful life of the world. The fact is, that there are two life-conceptions which divide, as they have always divided, mankind—viz., the *communal* and the *individual* ; and it is not Christianity *alone* that has put its ban upon the life which is wholly of and unto self. All history and all experience equally condemn it. Here is what a cultured American professor has recently written on this subject :—

“ Unadulterated egoism can never be a paramount life ideal, and that for the single and conclusive reason that it means race-suicide. Nature herself, in making man a gregarious animal, has determined him to social ideals ; and . . . races or peoples who are careless of the future are the decaying and vanishing races and peoples. The fungus populations of the gold-hunters’ camps are the veriest ephemera, compared with the towns of corn-raisers who follow them. Spain ravished the gold of the New World : poverty and decay are the rewards of her lack of foresight. And we ourselves ”—(the writer is an American, remember)—“ bent on material splendour, inebriated by the licence of easy gain — are we not already seriously asking if we have not sold the birth-right of our race, mortgaged its promise of a great part in human affairs, by the selfishness and senselessness of so much of our self-indulgence ? ”

Observe, then, how our Lord here only seconds and confirms, in its moral and spiritual aspect, that teaching of Nature and of all human experience—the teaching, namely, that the individual can only “ find himself,” find his true life, in the larger and fuller life of the world.

But, if a man will shut himself in by “ narrowing walls ”—if, from one cause or another (whether from sheer ease and inertia, or a mistaken idea of pleasure, or what not else) he has “ lost touch with the magnetic chain that binds mankind ”—he will surely find, in the end, that *that fact alone* has sealed the absolute unprofitableness of his whole being.

And what Christianity has done, and is doing, for mankind is the giving to this grand truth a new consecration, and, above all, an uplifting moral force, of priceless value, both to the

individual and to the race. Christ's is the One greatest example—and that for all time—of the fruitfulness of self-sacrifice. To have laid all men and all nations under an immense obligation, to have aroused the enthusiasm which is responsive to an Infinite Love,—that is the debt which the world owes to the glorification of the Son of Man, in His Death and Rising again; and, slowly but surely, the rolling years are bringing all mankind to see and acknowledge that so it is—that now they are “One in Christ” with a unity and an object—a high and splendid aim—unknown before.

II. The problem, and the question, which confront us, therefore, are simply these—How shall we be delivered from the ineptness, the fruitlessness, of the life which “abideth by itself alone,” and How attain to the large profit and advantage of that “dying to all self,” which has the promise, the potency, and the power of “much fruit”?

(a) For one thing, then, let us cultivate a large and open-minded, open-hearted Sympathy. If we admire the saying of the old Roman, “I am a man; no human interest is without interest for me”—how much more does that sentiment commend itself to every Christian heart and mind! Rather let us say, “*It ought to.*”

For, indeed, it is to be feared that the Christian sympathy which passes among us is often withal ill-informed and narrow; coloured, too, by our own personal habits and ways of life, even by our very prejudices and tastes. Ah! but if we would help the life of the world, we must get rid of these.

How much is it to be regretted that Christian sympathy—and what the thing really is—is so little understood? For it must be understood before it can be realised. Even yet, those who are the professed members of the Body of Christ have not always been able to appreciate (or, worse still, they have ignored) how close, how intimate their fellowship, one with another, in Christ, must be. Talk of the classes, of class distinctions, class separations—these, where they did not cease, would be powerless to harm, if only the sentiment of true Christian sympathy prevailed, and held sway through all. But, until then—Farewell to the highest and best hope of the world, that “much fruit,” which assuredly is coming in its time. But there will require to be a great deal of awakening

before that day comes. You will recollect how mercilessly the ancient Hebrew prophets could chastise the luxury and the self-indulgence of their times. Listen to these words from the book of Amos, and it is the same lesson, among other “ terrible things in righteousness,” which God would teach the so-called civilised world of to-day :—

“ Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria ; ye that put far away the evil day, and cause the seat of violence to come near ; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall ; that sing idle songs to the sound of the viol ; that devise for themselves instruments of music, like David ; that drink wine in bowls, and anoint themselves with the chief ointments ; but they are not grieved for the affliction of Joseph.” “ Not grieved for the affliction of Joseph ” ! How true are the words to this day, as descriptive of a certain want of sympathy which pervades the Body of Christ, where, if anywhere, sympathy should have its home !

(b) And that *not* the sympathy of a *bare sentiment* either. What, again, could that be but the “ wheat-corn abiding by itself alone,” albeit a most precious “ wheat-corn,” if allowed to fructify and bear fruit ?

In other words, Sympathy among the living members of the Body of Christ—sympathy, in particular, with the weak, the suffering, the erring, the ignorant, or the wronged—*must* take a practical form if it is to contain any profit or advantage either for ourselves or for those towards whom it goes forth : otherwise, it is a mockery, a delusion, and a snare to all concerned. That is true of Sympathy which St. James affirms regarding Faith—viz., that “ if it have not works,” it is not only dead, but doubly dead—“ dead in itself.”

III. Our thoughts to-day have been concerned with a high mystery of the spiritual life. And yet how very plain and simple is it all made to us, if we will but learn it from Him who is Himself that Life ! And how does He teach us ? Where does He send us for instruction ? Where but to that Creation, which Himself called into being, when, “ without Him was not anything made that hath been made.” He bids us take note of the law of the new and more abundant life in

the natural world, only adding : “ And the spiritual is like unto it ”—Life through Death, and the one dies that the many may have life.

Die, if you would live ; Die to all self, if you would live to God and to mankind.

There is perhaps no single thought in which the true method and working of the spiritual life—its inexorable law—could be better set forth. And here let me only point out, in conclusion, that, if it is a law stern to *require*, it is also most faithful to *reward*. For, be assured of this, that there is not the smallest, unnoticed, inconsiderate act, or even thought, that bears the stamp of self-forgetting, self-renouncing love, but it shall spring to life hereafter, and blossom and bear fruit—perhaps long after it has altogether passed out of your mind, perhaps even after you yourself have quitted this mortal scene. The tree which you will plant to-morrow morning cannot have a longer life, nor a more useful life, nor a more beautiful, than the simple act of goodness, which God’s grace disposes, and enables you to do, perhaps to a little child, in the afternoon—“ bread cast upon the waters, to be found after many days.”

“ *Die to live.*” Spiritually considered, this death is often represented as a thing *once for all*, as, for example, in the Apostle’s language, “ Ye died with Christ.” But there is also, on the other hand—and just *because* of that—a certain habit of spiritual well-being which can be described in no other language than a “ dying daily.” “ As dying, and behold we live.” So be it with us all.

“ With Christ the Lord we died to sin ;
With Him to life we rise,
To life, which, now begun on earth,
Is perfect in the skies.”

The Destiny of the Creation.

Romans viii. 20-21.—“For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.”

WHEN we read, and calmly re-read, such portentous and far-reaching words, and before we *look into* them at all, our thoughts must, first of all, turn, as it were almost instinctively, to the wonderful man who wrote them—if, perhaps, we can form a correct judgment as to how he was moved so to write of matters which so manifestly transcend all human knowledge and all human experience.

And, when we think of it, there are just two ways in which it is possible to put the matter—either he is giving free rein to his imagination, letting it run somewhat wild, romancing, amid the most profound of all imaginable subjects; or he speaks out of the fulness of his knowledge in what he calls “the mystery, even Christ.” You and I, I daresay—certainly I, for my part—prefer to take our stand upon the latter view, with all those stupendous considerations and consequences with which it leaves us confronted.

But, be that as it may, let *this* be kept in mind, that the things with which the Apostle here deals are *facts*—no fancies, no “vision among the myrtle trees by night.”

And *what*, then, is the great, and lamentable, and outstanding fact to which he calls our attention? Nothing less than *this*, that a certain law (yes, so stringent is it that it can be called by no other name)—a law of *purposelessness*, or “vanity,” lies, heavy and relentless, upon a whole “Creation,” which, at the first, was pronounced “very good.” The thing is no exception, observe. It is the *rule*, witnessed for in instances beyond number, and of the most diverse kind.

And the sphere throughout which this law of "vanity," or fruitlessness, is operative, is "the whole creation," meaning by that the created world around us, animate and inanimate, but apart from, and excluding, man. Such is the aspect which it presents to man, the beholder, and there can be no question but the Apostle saw this. Somehow or other, there is a dark shadow lying over Nature's fair face. There is an undertone of sadness in the sweetest music which she gives forth. Things do not come to perfection according to expectation raised. Something always frustrates, something stands in the way—"careful of the type," she *may* be, but, oh! how "careless of the single life," when "of fifty seeds she often brings but one to bear"; pain, too, and suffering, throughout an animal creation which cannot be said to *deserve* such things; "pestilence walking in darkness, destruction wasting at noon-day"; "want," crying out piteously, alongside of a "waste," which should more than supply it if administered aright; savage, selfish, individual struggle for existence, let perish who may,—What shall we say to it all?

"What hope of answer or redress?"

Well, as to *that*, Paul has an answer. He faces the facts, mysterious as they are, without fear or hesitation. Even for light on this law of purposeless being, he is not afraid to turn to *Him*, to *His* sovereign will, "of whom, and *through* whom, and *unto* whom are all things, God over all, and blessed for evermore." He says that this "subjection to vanity" was "by reason of Him who subjected it"—*i.e.*, "the very doing of the Lord, and wondrous in our eyes."

We cannot reason about these things; but *this* we learn, that it is consistent with the glory of God, as supreme, that this "bondage of corruption" should have fallen meantime upon the whole Creation"—just exactly as it is consistent with God's glory that sin should have entered into this human world of ours. Let us "ascribe righteousness" to the One and Only Creator of all; nor let us be easily or soon shaken as regards the faith and the love we bear to Him who is "the God and Father of our Lord and Saviour Jesus Christ." A divine purpose underlies all we see and know. "Oh! the depth of the riches, both of the wisdom and the knowledge of God—unsearchable, past finding out." Aye, but don't forget

there is *another* mystery also "past finding out," a mystery of *Love*, in Christ, and His "unsearchable riches"; and we, like the Apostle, and with Him, appalled by the one, still find strength and refuge in the other. Without making God an Author, either of *suffering* or of *sin*, it is possible to hold that He *permits* both—permits them for high and holy ends, under a powerfully restraining Hand—and that they shall finally be eliminated from a world in which, rightfully, they have no place.

I. Meantime, it is possible to associate not a few "dark things in nature" with an *object*—or, say, tendency—which is anything but dark, which means *recuperating*, things righting themselves, and that in the best way—not merely *healing*, but *curing*. Take even that terrible fact, "the Struggle for Existence" in the world of life. What do we find? We find that it is Nature's plan to get rid of the feeble and inept, and to build up a stronger, fitter race. And observe, what we specially ask you to note is *this*, that the best and most enlightened and most Christian endeavours of *man*, when he sets himself to combat effectually untoward things in Nature, are all directed towards like issues to those which Nature also, in her own way, is striving after,—viz., to bring in ultimately a better state of things, and not merely to take in hand a few individual cases here and there. No doubt it is right and proper, in the spirit of true humanity, and of Him who "went about doing good,"—it is right and proper to fight the Indian famine by a famine relief fund and such like temporary benevolent measures. And yet it is much more to the purpose, and for a larger and more splendid, though distant good (it is as much better as prevention is better than cure), that we should fight the periodically recurring famine rather by irrigation, by canals, and by developing the railway system of the country, so that, on the one hand, famines may be less likely to occur, and so that, on the other hand, food may be the more easily and more quickly moved from districts where it is plentiful to those where it is the more required. And so, as regards our combating all manner of diseases, and pains, risks, and dangers to life, whether by land or sea and other such-like dark things, our efforts, if wise, are directed towards—our ultimate hope is, to eliminate all such things, or at least

minimise them, so far as man's most strenuous endeavours may.

And the point is—our contention is—that, in all this, we are fellow-workers with God and with Christ, in a world which, above all things, cries out to be redeemed.

II. "In hope that the Creation itself also shall be delivered." And is St. Paul "very bold"? No doubt he is: but just as Isaiah was "very bold," and Peter and John, as regards those far-reaching thoughts which "gave their spirits strength to sweep adown the gulf of time," and which bade them take heart again as they looked onward "in hope" to the "one far-off divine event to which the whole creation moves." Listen to them, with their teaching of "new heavens and a new earth." Listen to Isaiah, as he lays his finger on the disease, and also finds the cure:

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall *not* build, and *another* inhabit; they shall not plant, and another eat"—(that is the thing which Paul calls "vanity")—"for as the days of a tree shall be the days of my people, and my chosen shall wear out the work of their hands. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

III. "Delivered from the bondage of corruption into the liberty of the glory" (*not* "the glorious liberty") "of the children of God." Keble, in "The Christian Year," has some fine verses, suggested by the language of the Apostle concerning "the Destiny of the Creation":

"It was not then a poet's dream,
An idle vaunt of song,
Such as beneath the moon's soft gleam
On vacant fancies throng;

"Which bids us see in heaven and earth,
In all fair things around,
Strong yearnings for a blest new birth,
With sinless glories crowned.

"Such thoughts, the wreck of Paradise,
Through many a dreary age,
Upbore whate'er of good and wise
Yet lived in bard or sage.

“Hence all thy groans and travail pains,
Hence, till thy God return,
In Wisdom’s ear thy blithest strains,
Oh, Nature, seem to mourn.”

“Waiting for the revealing of the sons of God.” Man and Nature—involved somehow in one common disaster—are one also in the same blessed Hope.

IV. I would gather up these thoughts in one or two reflections quite of a practical kind.

(a) Say then : Does not the reasoning of the Apostle on those profound subjects—when we are content to follow him—Does it not raise to a much higher (and, perhaps, holier) level, both of thought and of action, all those more recent and well-considered efforts by which man seeks to counteract the baneful effects, both for the animal world and for himself, of this “subjection to vanity,” under which meantime the whole is doomed to lie? And, *if that is so*—if the whole discussion is thus elevated, and refined, yea, sanctified—then, we submit, *that* is a practical gain, and not merely a speculative one. Is it not practical, when the enlightened and benevolent *human* worker is strengthened and confirmed in his efforts by knowing that he is working on the same lines, and for the same ends as are manifested in the Divine work, and that he has the stimulus of a splendid hope? “Thou didst set him over the works of Thy hands. Thou hast put all things under his feet.” Take an example from any one of those special curative or counteractive measures on which the Science of this twentieth century has embarked,—say, the tracking of the microbe and the fight with either anthrax or tuberculosis, the tsetse-fly in animals, or the plague in man ; or again, let it be the hope that aerial navigation may be made as little dangerous as marine navigation now is, that *some day* we shall be able to turn out an unsinkable ship, a house that shall withstand the earthquake shock ; or once more, let it be the investigation and charting of “the law of storms,” or the probing of the mysteries of fire-damp in the mine,—What we say is that we should feel ourselves encouraged in all these and such-like endeavours (so long as they are well devised and carefully carried out), by the thought, not only that God is on our side, but, what is better, that *we* are on *His*, and that *we* too are doing our own sincere,

if infinitesimal, part towards the bringing in "abundance of salvation" in its own time.

(b) Yes, "in its time," but not a day nor an hour sooner, for it cannot be hastened. It is the mistake, it is the folly, of many an ardent path-finder or road-mender in this weary world, to think to hurry up the better days, the material, or moral, or spiritual improvement which bides its own time, and God's. But it will not do; and of all the glad and blessed things that are yet future, none delays its coming (*i.e.*, *His*, rather) more persistently than the "new heaven and new earth," for which, in common with "the whole Creation," we long and sigh. But come it will; and *their* eyes shall see it, who "have long patience," and who "in their patience shall win their souls." Meantime, the Gospel of *work* is the Gospel of *hope*; and "well I know

"That unto him who works, and feels he works,
This same grand year is ever at the doors."

Let me give you, in conclusion, the impassioned words of that great preacher, Mr. Ruskin, on "the Beneficent Influences of Nature":

"We cannot say how far it is right or agreeable with God's will, while men are perishing round about us, while grief, and pain, and wrath, and impiety, and death, and all the powers of the air are working wildly and evermore, and the cry of blood going up to heaven, that any of us should take hand from the plough: but this we know, that there will come a time when the service of God shall be the beholding of Him; and though in these stormy seas, where we are now driven up and down, His Spirit is dimly seen on the face of the waters, and we are left to cast anchors out of the stern, and wish for the day, that day will come, when with the evangelists on the crystal and stable sea, all the creatures of God shall be full of eyes within, and there shall be "no more curse, but His servants shall serve Him, and shall see His face."

This Body.

Philippians iii. 20, 21.—“We wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself.”

1 Corinthians xv. 44.—“If there is a natural body, there is also a spiritual body.”

“**S**HALL change.” There is no more trite saying—nothing which rests upon a more universal experience—than that this is a changeful world.

Whether it be our joys or our sorrows, our health or our sickness, our life or our death—all bear witness to this all-pervading ordinance (as one might call it) of *Change*. We are in no continuance. There is no abiding. If it is not one of the more swift mutations of life, it may be none the less thorough and far-reaching that it is *slow*—such as, for example, the change from boy to man, from the icy cold of winter to the genial heat of summer days, or (as in spiritual things) from some first feeble, faltering efforts after goodness to the condition of the man of whom it is said—in the height of his privilege, and perfection of his security—that he “cannot sin, being born of God.”

Now, the moment that we recognise change as the law of all things here below, we feel that we are called upon to arrange (so to speak) and prepare for it, and we own that we dare not, even had we any *right*, to call it in question, challenge or argue against it, or even to think of it as otherwise than a good thing. “And God saw *everything* that He had made” — “and, behold, it was very good,” its changefulness included.

There is indeed *one* change which befalls every human being—the last earthly change—which we consider must be the greatest (whether it really is such or not); but no one has returned to tell us how it compares in that respect with the

other mutations of our transitory being. At least, whosoever have returned, *have told us nothing*.

“ ‘ Where wert thou, brother, those four days? ’

There lives no record of reply,

Which, telling what it is to die,

Had surely added praise to praise.

Behold, a man raised up by Christ!

The rest remaineth unrevealed.

He told it not; or something sealed

The lips of that Evangelist.”

Aye, and there are times and occasions when even the change that comes over us in death—“changing our countenance, and sending us away”—does not present itself to our judgment as anything either so very unlooked for, or so very extreme, and certainly as not greater than other changes through which in life the subject had passed. There are, for example, those who, in the circumstance and manner of their dying—the very old and feeble, or the wasted and worn—have already, long since, as it were, ante-dated death. And yet, even their case carries with it no certain or invariable inference that death is that extinction of all being, which it has been contended that it is. If we have seen the intellectual part of man continuing clear and collected, and master of itself, long after the bodily part had wrought itself out, how rash is the inference that *when* at last the curtain falls, and because it falls, it is the *end*! Still less, can we dare to think so, when that change we mortals call death exercises its special prerogative of coming unannounced. What mockery to ask me to believe that the friend with whom I had spoken and interchanged remarks upon some casual topic of the day five minutes since, and who, before he had well turned from me is laid low in death,—What insult to reason, if it were nothing else, to ask me to say that he *is not* any more for ever!! A change of being call it, if that is death; but nothing else! End—complete and final end of the *present conditions of bodily life*; say it is *that*, and you say what is true, because what is safe. But in reason, you have just as much and as little ground to call death extinction for the human subject as you have to anticipate the same fate for the chrysalis.

Let us, however, fairly and frankly confess that it is not to reason—nor, let me say, with all respect, to science either—that we have learned to turn, and as we do turn, with all thankfulness, for any trustworthy guidance on this momentous question. I am content to know what “Death and After” *is*, as Christ has made it known in *Himself* in His own Resurrection-Life.

Now, of the *fact* of Christ’s Resurrection—*i.e.*, not merely that it *was believed* that He arose, but that He *did*—we cannot admit question. At the same time—as it may be here observed—foremost among the proofs of the *fact* itself is the way in which the belief sprang into existence, and that when no one, whether friend or foe, had been prepared for any such event. How explain the origin of that belief, except by the fact?

And let the elements and conditions of the problem—of which the Redeemer’s death and Resurrection afford the solution—be clearly understood. What we specially learn, in the instance of Christ victorious over death, is not the immortality of the soul, but the resurrection of the *body*. He did not merely live again. He “was seen,” “manifested Himself,” “appeared.” What is constantly affirmed is this, that He *rose* again—a distinction, and also a very important difference!!

The identity of the former body with the Resurrection Body of the Lord is put beyond all question. “Handle Me, and see.”

Of that mighty “change” which had, however, “in the grave and gate of death,” come over it, we are not qualified to speak particularly. It is called “a spiritual body”—a true body still, but with properties and powers all its own. Says the Apostle: “If there exists a natural or animal body, there exists also a spiritual body”—*i.e.*, it is no more wonderful a thing that there should be a body fitted to the capacities and wants of man’s highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate animal soul.

And the point which gives the more surpassing interest and importance to anything which we learn from the Resurrection-Life of Jesus, is the fact that *His* Resurrection-Body is to be the model and fashion of ours. “Changes” still, you see—in ever new and more startling application of the same law—“who” (says the Apostle—speaking of the Saviour, the Lord

Jesus Christ) “ shall change—shall fashion anew the body of our humiliation, that it may be conformed to the Body which He wears now in glory, according to the working whereby He is able ”—in conformity with the exerted energy of His own inherent ability and lordly right—powerfully “ to subject even all things ” — death therefore itself not excluded — “ unto Himself.”

On the whole of that mysterious subject of Eschatology—the doctrine of the last things—it is mainly to the Apostle Paul that we owe what light we have, and, in particular, his 15th chapter of 1 Corinthians will remain a synopsis of the doctrine of the Resurrection Body—capable of being illustrated and confirmed from many other Scriptures, both of Old Testament and New Testament, but not to be dispensed with, even as it is nowhere set aside. David weeping over his dead child : “ I shall go to him, but he shall not return to me ” ; Christ, as in a sentence He brushed away quibbles about marriage, or referred the materialistic Sadducees to the Burning Bush ; Moses and Elijah, recognisable, and recognised, by the disciples “ in the holy mount,”—all these are not only arguments for immortality, but *instruction* thereanent. But the 15th chapter of 1st Corinthians shall always stand forth, in its grasp and mastery of principles, as the irrefragable answer to every “ foolish one ” who thinks, by his senseless objections, to put out of court the witness of God Himself. You recollect how Paul there states the doctrine of the Resurrection-Body, employing the illustration of the seed sown, which is to come to perfection in another and entirely different “ body.” So also is the Resurrection of the dead, and the “ *body* with which they come.” (a) It is to retain the human form, and to be easily distinguished by those who knew and loved us on earth—“ *them also*,” he says. (b) It is to be “ incorruptible,” not merely destined never to decay, but not susceptible of corruption. (c) Immortal also, enjoying not merely immunity from death, but perpetuity of life. (d) It is to be “ raised in power,” even as “ in weakness ” it was “ sown.” But what all that may mean, who can tell ? It may, for aught we know, transcend our utmost thought. We know very well what “ weakness ” is ; but who shall say what is “ power ” ? “ It doth not yet appear.” It hath not been “ manifested what

we shall be." For anything we can tell, we may have new senses, with new and greatly exalted capabilities of taking cognisance of external things. Perhaps, as has been said, "Instead of the slow and wearisome means of locomotion to which we are now confined, we may be able hereafter to pass with the velocity of light, or of thought itself, from one part of the universe to another. Our power of vision, instead of being confined to the range of a few hundred yards, may far exceed that of the most powerful telescope." And "these expectations cannot be considered extravagant," if we believe that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him." (*e*) But, indeed, all else, as regards the future and resurrection body is summed up and assured in this, that it shall be glorified, instead of dishonoured; spiritual, not animal. "A spiritual body," meaning thereby *not* "a body made of spirit"—which would be as much a contradiction in terms, as to speak of a spirit made of matter—but "a body adapted to the higher attributes of the soul." It has been observed—what it is very important to point out—that "*even now* the soul, in one sense, pervades the body. It is in every part of it; it is sensible of all its changes of state; it gives to it a look and carriage which reveal man as the lord of this world. To a far greater degree may the (refined and purified) soul permeate the refined and glorified body which it is to receive at the resurrection of the just, and thus render it to a degree now incomprehensible, in its very nature, spiritual." "We shall be like Him," if and "when we see Him, as He is."

I have sought to put before you what Holy Scripture reveals, touching the final destiny of the body "in Christ"—not as being anything new, either to you or me, but because there is so much—so very much—both in the known facts of human life, and still more in the prevalence of materialistic thought in our day, calculated to undermine distinctively Christian belief. And if only to strengthen and encourage us in that belief, is surely reason and ground sufficient for stirring us up by putting one another in remembrance. Consider this holy, this divine and consecrated Way—and how God would lead us through those manifold changes of being, to make us

partakers at length of His own eternity. What is the weary "burden of the flesh" which we must needs bear for some threescore and ten years, more or less? What is the interval between death and Resurrection (a condition of perfected holiness, as it is, because the spirit is with Christ, but *not* of perfected happiness, because separate from the body)? What are these, to that full and final bliss which waits the hour when Christ who is our Life shall be manifested, and when we also shall be manifested with Him in glory?

Beware of the error of those who would limit the work of Christ to the spiritual part of man. Such is *not* the Gospel of our salvation. When sin in act has been pardoned, and its power subdued; when there is "no more condemnation" for the sinning soul; and when sin itself has been sentenced to destruction, as a tyrant reigning in this mortal flesh,—it is still wanting that they who are "justified" be also "glorified" against the complete redemption of the Saviour's purchased possession. And not until all for whom He died are conformed in glory unto His image (even the heavenly)—as the "first born among many brethren"—not until *then* shall the work and power of the Redeemer have an end.

Are we then waiting for, and consciously desiring, that "liberty of glory" (and while the "whole creation" is longing for it)—we, to whom the hope and promise of it first and chiefly attach? Recollect that, in Christ, the body is a redeemed thing, and its transformation in glory the last and crowning act of your complete salvation. Therefore *despise not* that which is yet to be so highly honoured. Set high esteem by it. Look to it as that which shall one day bear the likeness of the "glory" of the Son of man, rather than as that which is the seat of your own "humiliation" now. Expect a Saviour for the body.

But, while we do not despise the body, neither let us pamper or abuse it, following the erring way of those who forget that their true "citizenship" is "in heaven," and who would make this world their portion—yea, and "this vile body" their Lord and their God.

Debase not by anything which is unholy this "earthly house" of ours, which has been ransomed from the hand of the grave, and which, in its glorified form, is to be the com-

panion and handmaid, throughout eternal ages, of the redeemed spirit. This voice expects one day to join in the celestial song of those who are before the Throne of God. These very eyes expect to see the King in His beauty. These hands shall take of the tree of life which is in the midst of the Paradise of God. And these feet shall carry us "through the gate into the city." Let them not in any case be made the ministers of sin.

Let me here add that, while the *doctrine* of the spiritual and Resurrection Body can only be learned from the New Testament, and specially from the teachings of St. Paul, we shall be greatly helped and confirmed in it from the writings of the Christian Mystics, especially their Poets; among whom I would only mention Traherne, Vaughan, Wordsworth, and Blake. Wordsworth's "Ode to Immortality"—surely the finest thing he wrote—is, I fear, less known than it ought to be. Or, take these words of Henry Vaughan—so expressive of the *thing* that is *meant* :

"But felt through all this earthly dress
Bright shoots of Everlastingness."

As here on earth the cold grave in God's acre closes over the mortal forms of those with whom we have been much associated in the offices and intercourse of life, and all their purposes are cut off in mid-course, and the broken threads, lying all about us in the home, tell their melancholy tale,—it is only when we enter into the realities of faith, and the hopes of the just, that we can reassure our hearts, and say: "But this is *not* the end. It is only the end of some first stage."

"But thou and I have shaken hands,
Till growing winters lay me low:
My paths are in the fields I know,
And thine in undiscovered lands."

So sings the poet; and one of the greatest scientists* whom our

* The late Professor James Clerk Maxwell; and here I take the opportunity of paying my humble tribute of admiration and respect for this truly great and good man—so early lost to his country and to the world. Whether as one of his class at college, or as privileged later to see much of him, when he came to reside at his Galloway home, I could not say which to admire most—his penetrating intellect, his encyclopædic information, his subtle and playful fancy, or the sincerity and depth of his religious convictions, and his devout life.

nation has produced shows an even more intimate and personal faith, writing thus on the death of a father to whom he owed much :

“ For it is not all a fancy that our lives and theirs are one,
And we know that all we see is but an endless work begun.
Part is left in Nature’s keeping, part has entered into rest,
Part remains to grow and ripen, hidden in some living breast.”

III. PAPERS AND ADDRESSES.

The Study and the Story of Words.

A Paper read before the Castle-Douglas Young Men's Guild.

MY endeavour this evening is, in one sense, a very humble one. I shall aim at nothing ambitious, and nothing very original. I have no new theory to propose concerning the origin of language. I intend no disquisition upon man, as "the speaking and reasoning animal." I have no thought of comparing together different styles of utterance in our own "mother tongue." That would be too laborious a task, and too long a story to relate, for it would take me back at least 500 years, to him who wrote the "Canterbury Tales" :

"Dan Chaucer, well of English undefyled,
On Fame's eternall beadroll worthie to be fyled."

Even to give you *specimens* of the purest English contained in books, or to discuss rules of composition, is not my intention. I question even how far rules can help us, either to speak or write English as we should. Practice, and the reading of none but the best authors are the surest of all helps, and will best teach us how to say the *most* in the *least*—how to arrange and dispose the sibilants—how to "avoid long-winded words in -osity and -ation." Let me only here suggest, as one of the simplest and yet most far-reaching of all rules of speech, that we should try to use the *shortest* words and the *fewest possible* number of words, so long as we make our meaning distinct, and leave nothing unsaid which should be said. In these respects some of the ancient classical authors will always be our models. But we can imitate them (though our language does not lend itself readily to that), and sometimes happily enough, as for

example, in the following parody of the terseness of Thucydydes, the Greek historian, by a clever Oxford wag :

“ An awkward thing to drive is pigs;
Many, for one man, very.”

I am much afraid, however, that one of the many evil results indirectly following from our present “haste and press of life” is that any attention to correctness or grace of style in speech or writing has got but a poor chance among us. And the multiplication of cheap newspapers and periodicals, with their careless, slipshod writing, and the eagerness with which they are bought and read—being the only reading of a large number of people—tend also to the same unfortunate result. These things, however, by the way, at present.

Let it be understood, therefore, that of words formed into set speech, whether “fitly” or unfitly “spoken,” whether to suggest “the choice word and measured phrase,” or to ask if it be true, as Shakespeare says, that

“That in the captain’s but a choleric word,
Which in the soldier is flat blasphemy”;

Of *those* things, and in *that* way, I am not now concerned to say anything. The half-hour for which I would ask your attention shall be devoted to another object. I am to take *words*, our common English words, or typical specimens of them at least, as the coins and counters that they are, as our working-tools in the intercourse of every day, and all day long; and I am to ask them what they have to tell us *about themselves*—what histories they record (and that upon “a monument more lasting than brass”)—by what a long, rough way some of them have come *to us*—also, how they have fared, at the hands of those who have used them, well or ill; and what a variety of useful knowledge and of admirable instruction they contain, concealed indeed, but which, with only a very little trouble—just scratching below the surface, as it were—they may be made to yield up. And, let me add that, if I shall at all succeed in my object, and in proportion as I succeed, I need surely make no apology for claiming for it your attention for a little. *Interesting*, in the vulgar sense of being “entertaining,” it may or it may not be. *That* is of the less account, I should hope,

to such an Association as yours. "Interesting," in the best sense, as that which *interests* or *concerns* you, it certainly is.

I. My first examples will be of such as bring out *History* in *Words*; for Language has truly been called "Fossil-History"—"footprints on the sands of time."

Of this there could be no better example than the common word "frank," akin to which is "franchise," "enfranchisement," etc.

Dean Trench, to whom I must, at the outset, own my indebtedness, points out how that which first denoted a powerful German tribe, "came to have a moral significance."

Or, take again the word "*Christian*." Consider how it carries us back to the Church's early days in Syrian Antioch (the capital and birthplace of the Gentile Church, as Jerusalem was of the Jewish), how the name was first given by the witty people of that place, *in reproach*—as a *nickname*, in fact—but taken up and gloried in by the Christians as part of "the reproaches of Christ."

Even *mistakes* in History, as deducible from words, are often most instructive. For example—

1. "*Gypsies*"—the popular belief being that this singular people came from *Egypt*, whereas there is no doubt that they came from much further away, being a migration from the plains of India.

2. "*America*"—another mistake, and one which does injustice to the *real* discoverer, who was *not* Amerigo, but Columbus.

3. "*Jutland*," as the name sometimes given to the Danish peninsula, has also been associated with mistaken notions of its true meaning — which is *the land* of the *Jutes*, *not* the land which *juts out* into the North, as popularly imagined.

II. Of ancient *habits* and *customs*, social and domestic, how much may be learned from a careful study of words!

1. When, for example, I "calculate," or make a "calculation," what a story does the word tell of the first rude attempts of primitive man everywhere to attain accuracy in *counting*—viz., by the use of small pebbles, or calculi. So in Africa to this day.

2. "Expense" is another significant term, going back to the days when money was *weighed out*, not counted, as when

Abraham "weighed out to Ephraim, the Hittite, 400 shekels of silver, current money with the merchant."

3. "Signing" (your name to) a letter or document: what does that really mean? And how far does it carry us?—quite back to the days when even great and powerful nobles could not write their own names, but could only make their "sign" or cross, and were wont to adhibit it to the parchment which had been carefully drawn up at the adjoining abbey, or other learned house, on their own lands!!

4. "Stipulation" is another such kindred word, and refers to the practice of breaking a *straw* (Latin, *stipula*) between two contracting parties in token of a completed bargain.

5. "Paper" and "Library" are also words which tell their own tale, reminding us of the "papyrus," a water plant of the Nile, and the "liber," or bark from which writing material was first made, and just as "parchment" carries us back to Pergamum in Asia Minor, where skins were first prepared to carry writing.

III. That last-mentioned word leads me to say that many *specific articles* in common use among us tell their tale or have a curious and interesting story connected with them, as, for example, our "currants," because they first came from Corinth; "damask," and also "damson," from Damascus, that most ancient city in all the world; "calico," from Calicut; "bayonet," first made in Bayonne; "cambrics," of course, from Cambray; and "diaper" from Ypres, in Flanders; "guinea," because first coined (in 1663) of gold brought from the African coast so called; "ermine" (of the supreme judges in our courts of law), being made of the fur or skin of the *Armenian* rat; "spaniel," because imported from Spain. The days of the week are a sort of constant reminder to us of "the rock whence we were" (nationally speaking) "hewn"—reminding us of ancient Scandinavian times, and of the worship of Scandinavian deities which our forefathers practised—thus, the Sun's Day, the Moon's Day, the Day of Tuesco, of Woden, of Thor, of Freia, of Saturn. Nor is it necessary for us to quarrel with those names, albeit they do have such heathen memories; and those good people, the Quakers, or Friends, are surely *hypercritical* when they discard the words for the awfully correct, "First Day," "Second Day," "Third Day," and so on.

As another most remarkable and curious example of "History in Etymology," let us take the very homely word "treacle." And the history (strange to say) is that of the medical and healing art! Who would ever think of connecting "treacle" with the poison and poison-fang of a reptile, or other deadly animal, and yet so it is, and it comes about in this way. In times and in countries when and where the poisonous bite or sting of deadly animals was a very real and frequent and terrible danger to life, attention was, of course, directed to the discovery of the best *antidotes*, which antidotes, to make them agreeable to the taste, were compounded into a sweet posset or electuary, and called (from the Greek word "therion," which signifies "a wild beast") "theriacle"—whence "treacle." By and by, and when the wild beast and all his terrors were forgotten, having "ceased out of the land," the sweet substance remained (for children at least) "a joy for ever." The custom which still continues, of mixing a nauseous Gregory's powder in a little syrup is a survival of the original use to which such an article was turned. And here I might remind you that this explains the name given to one of the oldest of our English Bibles, called "the Treacle Bible," from the rendering which it contains of that passage in Jeremiah—"Is there no balm in Gilead? Is there no physician there?" "Is there *no more treacle* in Galeed?"

IV. Much might be said, not without a great fruitfulness of instruction, concerning *changes* that have come over the meaning of words, often leading to grave misunderstandings. And even when no actual misunderstanding arises, yet how much do we miss, being left, as it were, in blank ignorance of much which it were helpful to know!! For example, what is "bliss," but "blitheness"; "gladness," "gladeness" (sunlit glades); "felicity," "fruitfulness"; on the other hand, "fate," "fatum," "the thing spoken"; "word," "weird," as in "dree his weird"—i.e., his "destiny." Who ever thinks, for example, of that old-world life and those old-world beliefs into which common words carry us? Thus, to "charm," to "bewitch," to "fascinate," to "enchant," all derive their meaning from the old notions concerning magic and the power of the evil eye. "Lunatic," because it was thought that the moon had to do with mental derangement; "panic," from the fear

of the great god Pan, ignorant that "Great Pan is dead"; "auguries," "auspices," "propitious," and "sinister," going back to divination, as practised by the flight of birds; "temple" and "contemplate," also "desire" and "consideration"; "disastrous," "ill-starred" and "ascendant," referring to the constellation under which a man was *born*; "jeopardy," "jeu parti," a divided game, or *even chance*; "fear," akin to "fare," danger *in the way*; "happiness," that which man hoped would *happen*; "precarious," "obtained by entreaty" (pray); "candles," because always originally *white*; "quarantine," because it was at first for *40 days*; "rubric" (ecclesiastical direction), because it was first printed in red ink. "Virtuoso" is yet another instance of this change in the meaning of words, denoting, as it *now* does, simply "one skilled in the fine arts," "an art collector."

But let me more particularly note one or two cases in which *change of meaning* in an English word has led to misunderstanding of an unfortunate kind. Holy Scripture affords examples not a few: "*prevent*," for example, *not* to hinder, but to anticipate, or come before; "mine eyes prevented the night watches," "shall *not prevent* them that are asleep." So again, "*just*," or "a just man" (applied to Joseph, husband of Mary), and meaning only a "strict observer of the Jewish law"—no more and no less; "*careful*," meaning over-anxious; as we should say, *too* careful, literally *full* of care, which no one should ever be, regarding any worldly things. "Appear," or "appearance" is another word which has changed its meaning from signifying "form" to denote only semblance, and this is unfortunate, as in the apostolic counsel to "abstain from all appearance of evil"—not, however, every thing that *looks like* evil, but, "evil *in every form*." And so again, "We must all appear," "we must all be *made manifest* before the judgment seat of Christ." "Endure" (*e.g.*, temptation), not experience or undergo, but "bear the test of," or "come safe through." Also "text." Primarily (as the thing *woven*), the "author's own original words," as, in an ancient author, when we seek to "determine the text" (of S. John)—only secondarily, "a verse or passage from Scripture given out by the preacher." "*Passion*," too, though not occurring in Scripture, has its true meaning brought out in the

expression, "the Passion"—*i.e.*, *suffering*, "of our Lord." Aye, and surely there is an admirable moral lesson here—to wit, that when a man gets into a "passion" he really is the sufferer, and not those unfortunate persons against whom his "passion" or rage is directed.

There is a class of words connected with *service* (especially service on the land) which illustrate *change of meaning* in words. Thus, "knave" once meant no more than lad; nor does it now in German (*knabe*) mean more, or "villain," than peasant; a "boor" was only a farmer; a "valet" was a serving man; "pagan," a villager (*i.e.*, not a *townsman*); a "menial" was one of the many, or household; "time-server" (in no dishonourable sense) was one "serving the time." And, in like manner, neither "crafty," nor "cunning," nor "conceit," nor "officious" had any such *sinister* meaning as that which they now possess; nor "blackguard," which was simply one of the "black guards," employed to "protect the pots and pans and other kitchen utensils when a great household moved from one residence to another." "Churl" was a "strong fellow," and "minion" was "a favourite" (*e.g.*, man is called, in an old writer, "God's dearest minion"); "idiot" was simply a "private person"—therefore *ignorant* or *uneducated*, but not therefore foolish: and "the poet" was the "maker," as indeed he still is.

The subject might be pursued almost to any extent. But perhaps enough has been said to show what a fruitful study it is, and how inviting.

V. Let me add to these desultory notes something about *ill-used words*—words (I mean) which have suffered at the hands of those who have employed them, not only obscuring meanings, but receiving positively unfair treatment. I will give of this three examples:—

(a) The word "temper" is such a case. It meant originally, and it *ought still* to mean, an excellent thing—*viz.*, the union, the fusion, and balance of *opposite qualities*, in the completeness of a full and well-seasoned whole. It was at first used of metals, but the transition was easy to the constitution, or, so to speak, construction of a man's mental and moral condition, wherein everything should be finely adjusted about him—his thoughts, his feelings, his plans, his purposes, and desires

all combining to form one harmonious, and, as we should say, "tempered" whole. How terribly unfortunate is it that this old and telling sense of the word should now be almost completely lost in the idea of "heat of mind or passion, angry excitement"! The true and original meaning still survives in the *verb*, as in that famous saying — not of Scripture but Laurence Sterne's — "God *tempers* the wind to the shorn lamb"; or in Milton's "Yet I shall temper so justice with mercy."

(b) Another case in point (case of ill-usage) is the word "lewd," which now has such a *very bad* meaning, viz., licentious. And yet, at one time it meant no more than "lay" (as in "*layman*")—i.e., unlearned—the "lewd" people, the lay people; and that it "should come to signify the sinful, the vicious, is not a little worthy of note. How forcibly" (as Dean Trench has remarked) "are we reminded here of that saying of the Pharisees of old: 'This people *which knoweth not the law* is cursed'; how much of their *spirit* must have been at work before the word could have acquired this secondary meaning"!

(c) And yet a third example might be found (of words which have been injured—as one might say—"in the house of the friend") in the term "miscreant." Not that the word *ever was* of good omen, but still, "let the Devil have his due."

The *original* meaning of the word "miscreant" is "unbeliever," one *without faith*. Now, no one can say of the *unbeliever* that he establishes thereby a presumption *in his favour*; but, neither, on the other hand, are we entitled to say of him that he is, therefore, certainly and necessarily, an evil-living, evil-doing, or bad man, according to the now generally received meaning of the word. No; *that* is going much too far, and it is just another instance of the way in which religious zeal—all too anxious about the defence of the faith—has often allowed itself to go much too far, and much too fast.

VI. The instances with which I would conclude are of the kind in which a right understanding of the meaning of a single word is a piece of instruction of the highest *moral worth*, as good as *any* sermon, and better than *many*.

(a) Take, for example, the term "simple," as applied to a person. It is not thought exactly much to a man's credit to call him a simple man, and yet it really is. It means that he

is "without a fold" in him, therefore not double, which is so odious a thing in any man. Our old Scotch word "aefauld" exactly brings it out.

(b) Or the word, "education." What a world of meaning is laid up in the fact that the true, best "education" is the *calling out* of the powers, the training of the independent, self-sustaining efforts of mind and body, and certainly *not* the *putting in* of any number of ideas, or any specific amount of information.

(c) "Economy," again. What is that? It is just "the right management of the house," whether in outlay or income, whether in saving or in spending—therefore not, necessarily, *saving*, as if *that* were the only "economy." No; there may be the truest "economy" in the larger and more ungrudging outlay.

(d) "Edification" is another term of the happiest moral significance, containing *within* itself the clearest *instruction* as to what *is* and what is *not* FOR "edification." Does it "build up" or break down "the house"—the house of my own highest and best life, and that of others? Or, take the word

(e) "Recreation." How does the simple analysis of *that word* determine its right use and function, which *ought to be* for *creating over again*, or renewing—just as refreshing sleep will—exhausted powers, and carrying far and wide this most wholesome lesson and warning, that nothing is worthy to be considered recreation or sport if it should weaken still further (as sport often does), instead of renewing, overtaxed powers?

Of terms religious and ecclesiastical (although not scriptural), the following contain great moral significance:—

(f) "Sacrament," meaning *an oath*, and telling us, therefore, better than any definition will do, what the Sacraments of the Church really are—viz., that they are an *oath to Christ*.

(g) And yet another *word*, and *thing*, which we owe to the Church is "holiday"; although here again it is much to be feared that we forget "the rock whence" our highest interests "were hewn" and shapen, and which was the authority that conserved them for us—to wit, that it was *the Church* that gave weary men their holidays, by appointing certain *Holy Days* (over and above Sundays) throughout the calendar of the year, and by ordaining that, so long as the religious observance was

not neglected—and to which the earlier part of the day was strictly devoted—the latter part might innocently be given to healthful outdoor amusement. That, at all events, is the true account of the thing, and it contains this admirable lesson that true religion is never gloomy, and absolutely refuses to associate itself with austere or morose views of life. On the contrary, it allies itself with all innocent gladness and mirth.

I am afraid that, in this paper, I may not have told you many new things, and, if that be so, my answer, my apology, or defence, must be that I made no such promise, but rather sounded a warning against any such expectation.

I would remind you, however, that to be always original, even if possible, is not always needful, nor even advantageous. It may often be the more helpful, useful art to be enabled to see old and common things *in a new light*.

And, in directing your attention this evening to “the Study and the Story of Words,” I have tried to show, and shall be pleased if I have at all succeeded in showing, that the words of our common and daily intercourse are *not* the mere tallies, or counters, which they are too often taken for, as if they were all of one value, like the small metal or bone tokens, used in playing games, and which you can buy for a penny a dozen. No; there is a certain *intrinsic* preciousness in the value of words, quite apart from their *exchange* value, and which it is well worthy of our pains to discover.

And, to help us to this discovery, some books have been written in English which are excellent, notably Trench, “On the Study of Words,” and also the more recent and larger works of Professor Skeat, Funk and Wagnall’s splendid new (American) Dictionary, and others. But, what I would recommend, as a more independent exercise, is to stop occasionally in your reading of a passage from some famous author, and examine for yourselves the words which he uses. We shall then discover what “treasures of wisdom and knowledge” they contain. We shall be, in some respects, like the man who, after having travelled into far lands, and having surveyed much scenery of famous and world-wide interest, was compelled, at last, to admit that he had nowhere beheld *any* scenery of more enchanting loveliness than that which lay within a mile of his own door.

Our Sunday Schools and Bible Classes

IN RELATION TO THE RELIGIOUS TRAINING OF YOUTH.

*An Address in a Conference of the Synod of Galloway,
at Castle-Douglas, October 24, 1911.*

THE subject upon which the Synod's Committee have invited me to speak this afternoon is one which has always had for me a very special interest. Indeed, it would seem to me that this subject—the Church's duty to the young—must necessarily hold a first place in the thought and endeavour of everyone to whom has been committed that heaviest of all charges, the cure of souls, and who is not content to regard himself as a mere pulpiteer.

We shall keep order in the few remarks which we would offer, if we speak, first, of the object to be aimed at in the Christian education and training of youth—"nurture and admonition of the Lord"; and then, secondly, of the most likely, most hopeful, *method* to be pursued.

I. First of all, as to our *aim* and *object*. Sunday School and Day School, Bible Class and Continuation Class; there is that in which they all agree, and there is that in which they stand far apart.

(a) To impart *knowledge* is certainly an object with *both*—*accurate* knowledge, and *full* also, so far as circumstances will allow. The Sunday School is not for impression only; it is not merely the children's church: there is something also to be taught and learned—the *facts* of Bible, and especially *Christian*, story, "the certainty," as regards "the things most surely believed among us," and, as deducible therefrom, some

“ form of sound words ” or “ specimen of healthy teaching ” in Creed, Catechism, and Confession. And here let me say, in passing, how glad we must all be that the Church has at last risen to the necessity of *systematising* the teaching in our Sunday Schools. It was wont to be far too desultory, with the result that, depending too much on the individual teacher, it *might* be very good, and, just as likely, very bad. Let us be thankful also that more attention will now be drawn to the Creed (as was wont of old, in all Scottish Schools); nor do I fear to recommend to our teachers (unpopular though it be) the Revised Version of the Bible. Reference to it will often throw a new and “ marvellous ” light upon many, many a passage which perhaps rather needs it.

(b) But the thing which must differentiate the *State's* duty from the *Church's* duty to the young is this—that the work of the Church is, above all, to build up *character*, and that character, *Christian*. Not but that every school and schoolmaster worthy of the name will take thought for the moral and religious training of the young, and stand upon *that*, if need be, before anything and everything else, as witness the famous reply of Arnold to the trustees of Rugby School. But, nevertheless, this is true, that the type of character which the week-day school, in all its grades, aims at turning out is the good and useful citizen (and we wish it more success in that than it presently seems to attain, as witness the hooliganism and horse-play of the street-corner, and the brutality and selfishness which mark many a game),—whereas the aim and hope of the Church's teaching and training of youth is this, that, by God's blessing, she may turn out “ children of God,” members of Christ, true and faithful, fit and ready to do *His* work in the world. And if only Christian parents would loyally co-operate with the Church in this matter, realising more truly the meaning and purport of their child's baptism, and “improving” it, on his behalf,

“In token that thou shalt not flinch
Christ's quarrel to maintain,”

the hopes of the Kingdom of Christ would be at a more advanced stage than they are. But, really, as things are, the callousness and indifference, even in this Christian land, as to

the moral and spiritual welfare of their children, of too many parents, is positively appalling.

And yet I do not despair; and meantime one can find abundant comfort and consolation in the thought that, if we do our part to the best of our humble but consecrated ability, we can leave the rest, in all confidence, with God. Results are in His hands, and He will "bring all to pass." We call to mind the promise, and would take it to our heart of hearts in many a weary hour: "Cast thy bread upon the waters, for thou shalt find it after many days."

"Accept these hands to labour, these hearts to trust and love,
And deign with them to hasten Thy Kingdom from above."

II. I pass on to the second part of my subject—the *method* to be pursued in furtherance of our great aim. This is of the first importance, and, as it seems to me, may even be the making or marring of the whole.

And let me explain that by *method* I do not mean the minor details of Sunday School and Bible Class teaching—the relative amount of the memory or other lessons, the size of a class, examinations (and whether it can be called a Bible class at all, as we have heard contended, *without* an examination), prizes, or other rewards (their wisdom, their utility, or otherwise), and so forth. All these things, important enough in their own way, can best be settled by *experience*, and left to *authority* to decide.

But the question which I would rather raise is this—Which is the *principle* on which we may most hopefully proceed? Which is our true spiritual *attitude* towards the young life.

And let me say that, so far as that goes, I think we have need to revise our methods, and that betimes; unless we prefer to wait until unsuccess compels such revision. No doubt some views which we are prepared to advance would have been labelled blank heresy fifty years ago; but we have surely lived to little good purpose if "50 years of 'Christian' Europe" have not left their mark, and that a worthy mark, even upon our *methods* in the religious and Christian discipline of youth. Now the thing which matters here is, as it seems to me, *to get the right point of view* when we would "take a child and set him in the midst." And if only we will be at pains to interpret

rightly the word which is always on our lips, we shall have our outlook both expanded and improved beyond what it sometimes is, greatly to the advantage both of ourselves and the children.

We speak of "Education" as the great thing, and what, then, does "that blessed word" mean? It is the leading, or bringing, or drawing out, therefore, of something which is *there already in the child*. But what is that "something"? Is it something evil, therefore, to be drawn out and expelled? Or, is it something fit, and useful, and good — yea, divine; therefore to be called out for cultivation, for improvement, and for strength? I submit that it is the *latter*, and that it is *not* the former; and that to regard Education, especially religious and spiritual Education, in any other light has been productive of infinite mischief and harm. To educate is *not* to find and expel the evil. Or, if that is one-tenth part of it, then the other nine-tenths is to find and cultivate and strengthen every smallest element of goodness, of whatsoever kind, and so that the good may have power to prevail.

And it is here, as I think, that the Church has, in point of fact, often gone wrong. In her handling of this matter, even as a question of policy, she has taken too much account of the evil, and too little account of the good. The tawse was still the one effective and supreme instrument even for "uptake" of the Shorter Catechism. She has acted in the spirit of that Pope who wrote to the Council of Trent, to "begin with Original Sin, maintaining yet due respect for the Emperor." By all means, let us "maintain due respect for the Emperor," but I submit that we can do better, both in the interests of the young and in the interests of the truth, than to "begin with Original Sin." Surely, rather, if there *is* something better (and as there is something *superlatively good*) in the child, by all means let us begin with *that*.

And so we are recalled to the fact that some of the greatest teachers of all time—"voices calling in the wilderness," as they may have been—have worked upon that idea. They saw the dignity, the greatness, the power, the holiness, the divinity of the child, and *there* they would lay the foundation of the best and most durable there is in human life. But the child must be allowed the fullest play to his inborn energies, even to

his wildest fancies and vagaries, for the thing is more than possible that they contain profoundest wisdom—"deep things of God"—"which none of the princes of this world know." Sayings of little children, their curious and original sayings, are generally regarded as mere oddities. But are we sure that *that* is the true view to take of them—as, for example, the child's definition of a hill—"a field with its back up"? And are *they* so very far wrong, who have discovered in them profoundest wisdom—things which God "has concealed from the wise and prudent," and chooses to "reveal unto babes." And was Paul speaking altogether in *praise* of what he had observed—viz., "the man putting away childish things"? Or, was it not rather merely the taking note of a doubtful good, a somewhat melancholy fact—like the poet, when he complains, regarding "the vision splendid" of youth,

"At length the *man* perceives it die away,
And fade into the light of common day"?

At all events, this is certain, that, in calling attention to the essential greatness of Childhood, we are in the line of a succession of poets, from Ovid to Wordsworth, and of many other thinkers besides, who, like children—children to the last—were content to consult their own untutored moral intuitions, rather than "proud philosophy," as to what the rainbow, or, for that matter, anything else, really meant. Might not Wordsworth's "Ode to Immortality" be used as a textbook for the higher classes? Or again, listen to the following pronouncement by William Blake:—"I assert for myself that I do not behold the outward creation, and that to me it is hindrance, and not action. 'What!' it will be questioned, 'when the sun rises, do you not see a round disc of fire somewhat like a guinea?' Oh! no, no! I see an innumerable company of the heavenly host, crying 'Holy, holy, holy is the Lord God Almighty!' I question not my corporal eye, any more than I would question a window concerning a sight. I look *through* it, and not *with* it." Or, take another saying of Blake:—"Bacon, Locke, and Newton are the three great teachers of Atheism, or Satan's doctrine." I am neither afraid nor ashamed to say that we sorely need in this our day—to go along with our science—much more teaching of *that sort* for

the children. I entirely agree with one who writes : " It is in forms of beauty that we find symbols of higher educational value than libraries, laboratories, or schools can ever purchase or bestow." Was there ever a child—or, for that matter, a man—but was made better by listening to Hogg's "Kilmeny"? Says Mr. J. W. Marriott, writing of "the Kingdom of the Child" : " Men of practicality and commonsense laugh indulgently at youthful dreams and the 'rosy light' of boyhood ; but we will venture to assert that the business man is wrong and the child is right after all—hence the fact that great men remain children. To grow up is not to be disillusioned : it is to be deceived. The change is in the person. Familiarity begins to blind him to the nature of things ; he is growing accustomed to miracles ; he is losing the divine gift of wonder ; he deceives himself, 'and the truth is not in him.' " The child's faith is inborn—it is the very *vis insita*, the inborn fire which science and learning *should feed*, and, let me add, too often do not. Even John Selden, prosaic, matter-of-fact as he is, in his "Table Talk," reminds us that "no man is the wiser for his learning : it may administer matter to work in, or objects to work upon, but wit and wisdom are inborn." "Wit and wisdom inborn." Yes ; and so, too, many others of the best things, such as a holy "sense of fear," "love of the beautiful," "joy of life," "hero worship," "bewilderment at the presence of evil," "the startling strangeness of the world" ; and the *point* which I would *make* this afternoon is to call attention to the splendid foundation which we have in all that, upon which to work in the moral and spiritual training of youth. Keep it unspoiled, no matter what name you give it. It is "the candle of the Lord"—His very own. It is the "*vis insita*" of Ovid, which (as he tells us) "*Doctrina promovet*"—*i.e.*, helps. It is the "Law fundamental of Blake" ; as he puts it—"All things exist in the human imagination." It is the "Kingdom of the little Child," "the Child's Inheritance," the "*Mens naturaliter Christiana*" of Tertullian, "things contained in the law," yet "done by Nature" ; "the soul that riseth in us, our life's Star,—longings, yearnings, strivings, for the good they comprehend not,"—of the poets. Yes, and it is even recognised in the express teaching of our Lord Himself, as when He thus challenged His objectors :—"And why

even of yourselves judge ye not what is right?" "Which of you convicteth Me of sin?" (for therein was implied some standard of righteousness by which to "convict"). And is not the teaching and the profound insight of the Beloved Apostle to the same effect, when, speaking of the mystery of the Holy Incarnation, God-Man in the fulness of time, he nevertheless speaks of it on this wise: "*There* was the true light, even the light which lighteth every man, coming into the world." Or, again, take the case of Paul, paying to the Athenians the compliment of being "very religious." "Superstitious," did he call them? No, indeed. And our argument is this—How should any worker for Christ, whether among the races of primitive man or among non-Christian peoples, in the slumlands of our own country, among the ignorant, among the degraded, among the children—how should he face the problem with any hope whatever save under the conviction that, withal, the soil is not absolutely unprepared, that the darkness is not complete, but that *already there* some gracious influences of Heaven are at work, ready to welcome him, and to co-operate with him—"true light, even that which lighteth every man!"

And the practical conclusion of it all, for I dread being considered unpractical—all the same, that the terms "idealist," and even "mystic," have no terrors for me—the practical conclusion is this: Study method, and be yourself in true sympathy with the noblest and the best in your efforts towards the religious teaching and training of the young, for "we live in wonderland"—"though with eyes unopened." "This is pure sanity, such as a child's or a poet's. To say that life is dull, is dreary madness. Life is crammed with interest, and children know it. To grow up is to be miserably and tragically deceived." Avoid everything that is "cabin'd, cribb'd, confin'd," and point them to "a far-stretching land." Make them love "the glories of the world": all the same, that "Laws of Nature" need not be their "scorn." In a district like ours, of mountain and flood, of sea and shore, we have splendid opportunities. Help them to spell out, one by one, the several syllables of the Incommunicable Name, and deal death to the whole "sordid race" of "Peter Bell the Potter." Show them that "all is Law," and yet "all is Love." By all means make them acquainted with the story

“Of Man’s first disobedience, and the fruit
 Of that forbidden tree whose mortal taste
 Brought Death into the World and all our woe,
 With loss of Eden.”

By all means, read with them the Epistle to the Romans, and do not be afraid to stand up even for what has been called “the tottering logic of an Apostle.” But, on no account, let them ever lose sight of

“That imperial palace whence they came.”

Fill their hearts with “the love of love and the hate of hate.” Point out to them the surpassing beauties treasured up in the Psalms, and the lessons of stern righteousness contained in the old Hebrew Prophets. Commend to them, early and late, the winning power of love—as it is perfected, above all, in “the meekness and gentleness of Christ.” Instruct them in all “faithful histories,” and keep alive their enthusiasm for the saints and the warriors of God. Work upon the best and noblest there is in human nature, and, for the rest, keep before you St. Paul’s instruction, that “Love taketh no account of the evil.” The true and highest ideals of life are the *same* for *you* and for *them*—the same for youth, for manhood, and for age. Let the young have that early and close acquaintance with such ideals as shall make them part of their own very selves. Huxley’s description of a “liberal education” has always commended itself to me—that of one who, “no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience, who has learned to love all beauty, whether of Nature or of Art, to hate all vileness, and to respect others as himself.” But nothing as an ideal can be finer than that of the Great Apostle : —“for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.”

Conditions and Adaptations of Animal Life in the Sea and in the Air.

Notes on "Life and Evolution," by F. W. Headley, F.Z.S.
—(Duckworth & Co., 1906.)

A Paper read before the Young Men's Guild, Castle-Douglas.

I WOULD fain hope to make you share with me something of the pleasure I have derived from the reading of an intensely fascinating book—a book enabling us to understand better "what a world" we live in. Only let me state at once that I am a mere layman among "the glories of the world," and without any pretence whatever to accurate, scientific knowledge, or even opportunity of much personal observation. Premising, therefore, that I have nothing original to offer—nothing of my own, save "what I have received"—I, nevertheless, undertake to put before you some facts of Animal Life, not, I think, generally known, and of which one can only say that they are "marvellous in our eyes." My interest in Natural History goes back to the time when it (or any other of the Natural Sciences) was compulsory for the ordinary University degree at Aberdeen, and *there alone* among all the Scottish Universities. And here let me add that, in the opinion of Professor Huxley (when Lord Rector) and of Principal Sir James Donaldson, the interests of the higher general education in the North were but ill served when the Royal Commission required the four Universities to fall into line in graduation matters.

Now, let us keep in mind the fact that, with regard to

animals, and for that matter, plants too, the ruling and determining question is, before everything, healthy *existence*, and the *means* and *conditions* of it—viz., food, air, and light. If the conditions are not favourable, and the means not abundant, then the difficulty can only be overcome in some exceptional way. And, accordingly, much of the interest of my subject this evening therefore centres round the problem of overcoming any such special difficulties as the situation presents. And, further, considering the limits of our time, we shall do well to restrict ourselves as regards the sea to those inhabitants of it which, properly speaking, we call *fish*, excluding that “higher stratum of life” which is warm-blooded and mammalian—the whales, porpoises, seals, sea-lions, and walruses. These latter animals, you understand, get the necessary oxygen from the open air itself, rising to the surface to breathe; and the seals, besides being air-breathers, spend much of their time on the land, and there bring forth their young. We cannot call them, therefore, entirely marine.

I. Turning now to Mr. Headley’s book, let us listen, first, to some of his “fairy tales” about life in the deepest depths of ocean. We shall not be so nice as to trouble ourselves about *exact* measurements of those “deepest depths,” as ascertained by three great explorations—the British “Challenger” under Sir Wyville Thomson, the German, or the Norwegian in the North Atlantic. When the soundings approach 6 miles—thus exceeding by half a mile the height of the highest land, viz., Mount Everest in the Eastern Himalayas—we are not careful to determine whether the *extreme* is a *little* more, or a *little* less, than the six miles! But what about life at such great depths as, say, 1,000-2,000 fathoms (for there *is* life there; it has been brought up)? What about its *conditions*, as to (a) food, (b) oxygen, which is necessary for all animal life, and (c) light?

(a) As regards the first—Food—our author is of opinion, since no vegetation exists there, that it comes from those animalculæ, minute creatures which abound in the surface waters. “There can hardly be a doubt,” he says, “that the radiolarians and globigerinas, and so forth, that sink to the bottom form the basis of a food supply in what would otherwise be a world of starvation. The more powerful animals, of course, prey upon

the weaker, and do not condescend to touch the stuff that descends from above."

(b) Then as to Oxygen. "The *fact* that animals have been found to exist prove that the water must be oxidised"; and the "Challenger," by means of a curiously constructed bottle, made to open and draw water only when it touched bottom, or to open at any depth, was able to bring up water from those depths which put the existence of free oxygen there beyond all doubt, being brought down by a current or down-flux of colder water from the surface—a subject into which, however, we cannot enter.

(c) It is, however, in connection with the problem of Light—Light, recollect, in those sunless depths—that the strangest things have been brought out. Of course, any fish living at such depths are mostly dark in colour, owing to total absence of the sun's rays, but some of the fish drawn up possessed eyes. Therefore light, to some extent, and of some kind, there must be. Well, then, wonderful to relate, "many of the deep-sea fish carry their own lanterns, in the shape of phosphorus-patches, often found near to the eyes." And it is possible, so our author thinks, that, with those lamp-bearing forms moving about, the ocean depths "may, in some places, be lighted as well as the streets of a small town at night that has only old-fashioned gas lamps"! So much for the "gas-commissioners" of this fish-community. But then there comes the question—"What is the *advantage* to the fish itself of being its own link-boy?" *Is it* an advantage? Might these brilliant patches not be injurious, attracting enemies, or notifying, and so warding off possible victims? The German Deep Sea Expedition has thrown light on this subject. They found that in some cases these lamps are under the command of voluntary muscles, so that the fish can at pleasure switch on the light, or switch it off. But, anyhow, lanterns they are. And the author suggests this further use of them—"they may be recognition marks, by which individuals of the same species may recognise one another; and certainly these phosphorescent patches are often distinct enough to serve as flags." Consider also this. I shall quote the whole passage, for it is a splendid example of the careful and eager scientific spirit, feeling after causes, and "to know the reason of things." "To all animals,

the menu of whose meals consists of myriads of minutiae, this phosphorescent light in these vast depths of the sea may doubtless render another service. It is known that if an electric light is let down into the surface waters, small creatures gather round in swarms, and in the depths a brilliant phosphorescent light would attract unlimited kickshaws. No doubt a light may attract *enemies* as well, an indisputable drawback. But the prizes of life are not won by those who run no risks. If the gleaming patches are indispensable to the fish as recognition marks, or as means of discovering their prey, or for attracting minute creatures, or for all three reasons, the drawbacks must be put up with. Then there is the question of warning colours. It is possible that these brilliantly lighted fish are nauseous, and the phosphorescence may advertise the fact. About this, I believe" (says Mr. Headley) "nothing is known. Nevertheless, it is well to keep all possibilities before us, and look for evidence for or against any suggestion that is thrown out. Of one thing we may feel sure: the fish are a fierce and predatory set. The big mouths and ferocious aspect of the majority put that beyond all doubt."

How wonderful is all this—that we should be enabled to obtain this insight into the kind of life that is going on in the ocean-bed of the mid-Atlantic, at a depth (say) of 10,000 feet or more!!

The *Migration* of fishes is another most fascinating study; and, so far as it concerns the fish from which our chief food supplies are derived (*e.g.*, the salmon and the herring), it has long engaged close attention, with more or less of definite result. But, take such a fish as the Common Eel—despised by us in Scotland, but much sought after on the Continent, and even in England. Now, much curiosity and discussion have lately arisen over "the geographical distribution of the eel in the various stages of development"; and the net result has thus been summed up by Sir John Murray: "I presume," he says "that this peculiar distribution can only be explained by supposing that the eel spawns south of the Azores, and that the eggs and larvæ pass through their early stages there, being later carried into the northern North Atlantic, and towards the coasts of Northern Europe by the Gulf Stream. If this be correct, the majority of the young eels found in Europe" — say, in the

Rhine, or the Elbe, or the Oder, or in the rivers and small burns of our own land—"have been carried there by the currents from those distant spawning grounds."

II. But now let us leave the "paths of the seas," and the creatures that "pass through them," and let us take to the equally "trackless air."

The writer has equally wonderful things to tell us about birds and their ways, whether on land or sea—all the result of most careful and painstaking observation.

Let me give you examples of what he shows us about the flight of birds, as it is regulated, and that to a nicety, by the velocity and direction of the wind. He has given us most interesting information, derived from a series of experiments, regarding the relative velocity of the wind, and how rapidly it increases with altitude above surface. Say that the velocity is

at 2 inches—515 feet per minute, then it will be

at 1 foot —736½ ,,

at 2 feet —770 ,,

at 4 feet —918 ,,

at 7½ feet —1021 ,,

And that explains a great deal in the ways both of man and bird, as, for example, why a sailor will stoop low down in order to light his pipe in a high wind, and why gulls on the shore, to make head against a tearing gale, will fly with their wings almost touching the sand. In fact, in every way, birds show themselves the most perfect of practical mathematicians, "making the winds their ministers," therefore soaring always in the teeth of the wind, that they may be lifted thereby, and showing also how thoroughly they understand "the parallelogram of forces," so as to make the wind help them, with the least exertion of their own, to reach a point they have in view.

The author has also much to say about particular birds—*e.g.*, the voracious and unwieldy cormorant, about which I am able myself to add something (call it an opinion or what you will) which I learned in the Shetland Islands, where the cormorant congregates in vast numbers. After having gorged themselves with food, they will retire en masse to a reef of rocks to sleep off their surfeit. But, singular to relate, there is always a solitary gull among them; and the question is, How and why does she come to be there? And the universal belief among the Shetland

fishermen is that, the cormorant being a heavy sleeper, while the gull is "wakrif," she is employed (perhaps commandeered by the captain of the rookery) to act as sentinel to give warning of the approach of danger, and is always rewarded (so the islanders say) with a plentiful supply of food! But, however that may be, I can myself answer for the fact that the pitiful gull is always there, surrounded by that black regiment, and looking like the captive she is!

I have spoken about soaring. So also the author's observations on a bird's steering, alighting, balancing, breathing during flight, availing himself of currents, etc., are all most interesting. In regard to the matter last mentioned, there is occasionally something almost uncanny. You will observe, for example, a gull—as you stand on the deck of a steamer, and look seaward from near the stern—you will observe her keeping up with the rapid motion of the vessel for a very long time, quite near and alongside, but *without one single stroke of her wing*, and you wonder, How can that be? But only notice the direction of the wind. It will be ahead, and yet not quite ahead, but, as sailors say, on the quarter; and you will observe that the bird is on that side from which the wind is coming. Hence the explanation. The wind, impinging on the hull of the steamer, creates an *upward* current of air, and the gull, with wings full outstretched, but without one single stroke, only inclining her body one way or another slightly, takes advantage of the strong force at her command, and turns it into a *driving* force, enabling her to keep pace exactly alongside the steamer. Of course, the bird's immediate object is to be on the outlook for the biscuit you may throw to her, or anything else cast overboard by the cook. But Mr. Headley suggests also that she "takes a keen pleasure in the movement, and in the exercise of her skill." And that is an opinion which I would venture to confirm from my own observation when sailing along our rock-bound eastern coast, or among the Shetland Isles, as I had much opportunity of doing in early life. With the wind coming off the North Sea and beating against the cliffs, myriads of sea-birds seemed to find pure delight in coming within the *uplifting* current which raised them, quite without effort, to the top of the cliff, and then, sloping down, commence the same "antic" over again. I can distinctly recollect, even yet, one fine sum-

mer morning off the Caithness coast, when the bright warm sun seemed only to increase the joy of the feathered world, as they amused themselves with their favourite game, and at the same time their ten thousand voices sang their morning hymn, saying, Gloria in Excelsis. Laus Deo.

But go and read this delightful book for yourselves.

Patriotism.

*An Address given in the Town Hall, Castle-Douglas, on
October 20, 1914, by invitation of the Castle-Douglas
Literary Society.*

“Time, and the Ocean, and some fostering Star,
In high cabal, have made us what we are,
Who stretch one hand to Huron’s bearded pines,
And one on Kashmir’s snowy shoulders lay,
And round the streaming of whose raiment shines
The iris of the Australasian spray.”

WILLIAM WATSON.

II CLAIM for my subject to-night that it is interesting—
that it *interests* in the truest sense of the word—*i.e.*,
concerns us all.

“Breathes there the man with soul so dead,
Who never to himself hath said,
‘This is my own, my native land’?”

As a feeling instinctive in the human mind, so little has national wealth, or greatness, to do with the matter, that it is notorious that you shall find it strongest among the smallest and poorest nationalities or races, such as the Pole, the Dane, the Swiss, the Icelander, the Shetlander, or West Highland-man. Its true spirit speaks out in the “Canadian Boat Song”:

“From the lone shieling of the misty island
Mountains divide us, and the waste of seas,
Yet still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides.
Fair these broad meads, these hoary woods are grand;
But we are exiles from our fathers’ land.”

The *opportuneness* of the subject, in this momentous hour of our country’s history, while in one sense giving the occasion for speaking of it, must not be allowed to conceal from us its many far-reaching relations.

Proceeding now on our way, you will ask me, first of all, for a definition of Patriotism. I define it, therefore, as “an enlightened love of country, and a desire to serve her”—com-

plete, you see, in two parts—a certain *feeling*, or sentiment, and a *call* to duty.

But here a preliminary objection may be taken, and, indeed, has been—that Patriotism, however beautiful as a mere sentiment, is *not a duty*, and cannot be so regarded; no more than good taste is a duty, or a capacity of clear and effective utterance. And particularly in support of this contention, it has been argued that, if you had to prove the duty of Patriotism from (say) the New Testament Scriptures—that “rule to direct us”—you could not prove it at all. But, while that may be admitted, so far as it goes, two considerations must be borne in mind:—

(a) That, at the era of Christianity, the world was suffering from mistaken and perverted notions of what Patriotism is. This would open up too wide a subject for our discussion at present; but only contrast in your own minds such narrow, specialised, and diverse views and ideals as those of the ROMAN, to “spare the submissive, and war down the proud”; the GREEK, to “develop quick, keen thought, literature, and art”; and the HEBREW, to “impose upon all mankind a narrow, and in some respects a hateful religion”—and then you cannot wonder that anything like a just and enlightened and large-minded Patriotism must have had but a poor time of it indeed.

(b) And then consider further, that the New Testament distinctly teaches not only the solidarity, but the brotherhood also of *all mankind*, and that Christ and His Apostles came to preach and to found a world-wide Kingdom, through a world-wide Religion.

And, nevertheless, I believe that, in point of fact, there are no truer patriots anywhere to be found than not a few both Old Testament and New Testament heroes of the faith. Think, for example, of dying Jacob, far away in that strange land of the Pharaohs, as he let his thoughts go back to the dear and hallowed soil where his fathers slept, and said to Joseph, “Bury me not, I pray thee, in Egypt.” Think of David: “Oh! that one would give me drink of the water of the well of Bethlehem that is by the gate.” Think of Jeremiah—all the truer a patriot that he had it in his heart to advise his exiled countrymen in Babylon, for the very love they bore to

Judah, to "seek the good of the city whither" their own God had suffered them to be "carried captive." Or, if these instances suffice not, turn to New Testament heroes, and listen to Paul's declaration, so full of the finest spirit of self-sacrificing love to his own race: "My heart's desire and prayer to God for Israel is that they may be saved." I think, therefore—though I should not care to have to prove the *duty of Patriotism* from Holy Scripture—one may say that there is not anything in Scripture against it, but much to recommend.

Returning now to our definition.

I. And first of all, as a sentiment, or feeling, we have described Patriotism as "an enlightened love of country. . . ."

(a) Not mere talk and empty bluster, or verbiage! Not national vanity or silly boasting of what we have done, or of what our fleets or armies *could* do, if put to it, in an evil hour. Not to meet together of an evening, and, over a pot of ale, to sing "Rule, Britannia," or "Scots Wha Hae," like a company of German students singing "Die Wacht am Rhein," and making themselves a nuisance on a Rhine steamer, as I have seen. That sort of thing never helped the cause of true Patriotism a bit, but has often greatly hindered it.

(b) Nor is Patriotism a blindness to our country's faults and failings, whatever these may be. Rather, it demands that these be truly known and acknowledged. "Know thyself" (according to the ancient Delphic oracle), is as true for nations as for every individual, and to "see ourselves as others see us" is wise. Albeit it does not follow that "perfidious Albion" exactly hits the nail on the head either.

(c) But what the true patriot will aim at, and strive after, will be a just estimate of those resources, and especially of those mental and moral qualities in the race, which, her faults notwithstanding, have made his country great, and of her "mission" in the world, and to the world, in the highest and best sense in which the word "mission" can be used. Yes, there can be no more outstanding truth, writ large over the great page of Universal History, than just this—that God has raised up nations, from of old, and is raising them up, and casting them down to-day, that they may, in their doing, or in their undoing, be witnesses to a plan and a purpose which *He* has had with them. This is the truth to which Macaulay's

grand lines give such forcible expression, in his "Prophecy of Capys"—"Capys, the sightless seer":

"Leave to the soft Campanian
 His baths and his perfumes;
 Leave to the sordid race of Tyre
 Their dyeing vats and looms;
 Leave to the sons of Carthage
 The rudder and the oar;
 Leave to the Greek his marble nymphs
 And scrolls of wordy lore.
Thine, Roman, is the pilum;
 Roman, the sword is *thine*,
 The even trench, the bristling mound,
 The legions' ordered line;
 And *thine* the wheels of triumph,
 Which, with their laurelled train,
 Move slowly up the shouting streets
 To Jove's eternal fane."

What, then, are the qualities which have carried our own nation to greatness in the past, and which alone can maintain that greatness in the future? I think it can be shown that, with all her faults, no nation ever deserved better than our own the love and service of her sons.

1. First and foremost, I would say, downright honesty and truthfulness of purpose in all things—that we *mean* what we *say*, and *say* what we *mean*—absence of all double-mindedness and two-facedness in the conduct of life. We may be *slow*, we may even be *stupid*: and we *can* be a trifle *dogged*, at times. But withal, we are, whether in our national or international affairs, in our politics, or in our trade—we are, and the world knows it and owns it to our credit, *as good as our word*. Long may this continue: otherwise, our greatness *must go*. It will be a dark day for our commercial supremacy, to take one example, if we should ever be found out acting a lie; if our bales of goods, for example, when delivered, should be found disconform to sample, or if we should try to wriggle out of a bargain once made.

2. And another open secret of Britain's greatness before the world—as I need not say—is the spirit of freedom, and the intense love of it, which has long characterised all our national institutions. In this respect, we and our kindred of the great

Republic across the Atlantic have long led the van ; and other countries are still slowly labouring after us, like a Newcastle collier in the wake of a swift armed cruiser.

3. Following upon these qualities, and arising out of them, especially that last mentioned, may be noted a manifest aptness for *rule* and *colonisation*. In the days of ancient Rome, and even with some modern nations, the idea of colonising was to transport, so to speak, a portion of Rome itself into the conquered provinces. So the thing never took root, and never could. *Our* principle, on the other hand—take India, or New Zealand, or Natal, or any other case in point—has been to rule by *erving*, to accommodate our methods of government with the most scrupulous care to the peculiarities, the prejudices, and, above all, the religious convictions, of every separate people, and by no means impose the same cast-iron rule upon each and all. Enjoying the rare blessing of a free constitution *for ourselves*, our object is to train and prepare the multiform portions of the Greater Britain everywhere to enjoy the same privilege. And the result is the happiest possible, and just as you see to-day—that, although they are free to break off from us, when and if they choose, none of them have the slightest desire. They know that in no other possible circumstances could they be better off.

4. And lastly, I would note, as one of the “ chief corner-stones ” in the structure of our national greatness, a spirit of God-fearing Reverence—of humble acknowledgment of and reliance upon the King of Nations, and Moral Governor of the world. That we have always *acted* in obedience to His will, I cannot say : but we have never renounced Him, and I hope never will. A dark day it must be when that takes place. Our duty in this respect has become all the more imperative, and yet all the more difficult, from the relation in which we stand, as one of the greatest of Christian Powers, towards the religions of our fellow subjects, of all creeds and colours. Our King rules over more Mohammedan subjects than any other ruler.

II. Proceeding now with the second part of my subject, which regards Patriotism as a Duty, and not a mere sentiment, we define it as “ a ready and sincere desire to serve our country, and thus contribute to uphold her true greatness.”

But how? Not *necessarily* and *only* by offering ourselves

for the Army or Navy, or even by entering the ranks of the Territorial Force, although, for all our young men between the ages of 18 and 21, to make themselves fit and efficient in military drill and discipline, is a thing which I have long since proclaimed, in season and out of season, as a claim which the Nation has upon all her young life of every rank among us. And well had it been for us *to-day* had that National Duty been enforced many years ago. Of that more again.

(a) Consider, however, first, what the opportunity—the work and office—of a truly patriotic spirit will be, in relation to such things as trade and commerce, and the business of social and civil life generally. I cannot listen for a moment to the man who will argue that an enlightened Patriotism has nothing to do with buying and selling, manufacture, and labour, being outside all such things.

1. Is there not a *Commercial supremacy* of Britain, as well as a *Naval*? “Supremacy” in this sense, and of this kind, that in those special articles which we *can* produce, we shall keep the lead? Yes! but if we are neglecting our customers, as consular reports seem to indicate we are doing; if other nations are maintaining a more constant watchfulness over methods of production, as well as over markets; if *their* workmen don’t allow themselves to be distracted and incapacitated, as ours so often do, by this insane craving for sports—then, depend upon it, our commercial supremacy must go. Nothing can save it. “Overhaul your *methods*” is the advice which comes to us from every quarter. Efficiency must be our motto all round.

But, are we efficient? Are our tradesmen efficient? or our masters and employers as such? Scarcely—if, at least, a master who employs 1000 men testifies truly when he says that, “among all that number he could only count on 3 or 4 as in every way satisfactory and trustworthy, the vast majority desiring only to get as much money as possible for as little work as possible.” And as regards employers and their efficiency or otherwise, it is maintained that “the success of American and other foreign competitors in the iron and steel trades is due entirely to highly specialised methods of production, and to a better equipment in manufacturing machinery. And it is precisely the same in the chemical and many other trades in which other nations have brought a higher intellectual training to

bear upon them than has been the case in this country." Hence the manifest contention that there may be displayed as true a Patriotism in the technical school as in the stricken field. Aye, and you need not go even to the technical school. The apprentice at his trade in the most remote country village would do well to recollect that in him the credit of the British workman is at stake, so that his work may be turned out the very best he can—up to the measure of his supreme ability. And, speaking altogether generally, is not "efficiency" the message of a true Patriotism to the *whole* life and business of the country? Our professional men, our doctors, lawyers, bankers, even the ministers of religion—are they, each and all, efficient, after their kind? I am not saying they are *not*; but that is the question. And when the master complains of inefficiency in the workman, the true patriot will make that retort, and will bid *both* look to Germany. "Fas est et ab hoste doceri."

2. I hope I have shown how Patriotism and Trade is an association of ideas easily understood; and so also is the connection of *both* with sober, industrious, and thrifty habits in a people. No prosperity can stand the loss of these; and the largest profits will disappear in the quicksands of extravagance and waste.

3. Further, a large-minded and patriotic spirit will avoid parochialism — the manner of the "home-bred men," who "have ever homely wits," and who take the rustic murmur of the bourg for the great wave that echoes round the world. Galloway—this "grey Galloway" of ours—is very well; but Galloway, after all, is not Scotland; and Scotland is not Britain (though, by the way, neither is England).

Comparing, if one may, sacred things with common, our Patriotism must therefore not be local, but of the kind which Samuel Rutherford had in view when, speaking of his own beloved Anwoth—"fair Anwoth by the Solway"—he says: "Even Anwoth is not Christ."

4. But, as regards this Patriotism of Civil Life, and what it should make of us, let me add that there is nothing more hostile to it than the wild, ignorant spirit of partisanship, when a man allows the good angel in him to be killed by the bad. My advice, therefore, is — specially to our young men — that, as true patriots, they would avoid being partisans, whether either

political or ecclesiastical partisans. The thing is scarcely even decent *in them*. They are "only helping to form a mob." And surely the folly of extreme partisanship, from the patriot's point of view, never was better exposed than to-day, when on the one hand, the Nation and Empire are engaged in a life-and-death struggle, and, on the other, "the tongues of striving cease." Who ever asks what were the politics of Wellington, or Nelson, Sir John Lawrence, Lord Kitchener, Lord Roberts, or Sir John French?

"Then none was for a party. Then all were for the state."

(b) Turning now to the question of Patriotism in relation to War—THE question, surely, of the day and the hour. I can speak only and exclusively of a *Defensive* War, such as that in which we are now engaged : for no true patriot could ever wish to see his country engaged in any other ; and yet it is only the truth to say that such a war, *if* and *when* it is thrust upon a self-respecting power, will not only call out the best spirit of Patriotism, but will chasten, discipline, and improve it.

1. For one thing, the whole world stands witness to-day to the splendid and enthusiastic outburst of a patriotic loyalty on the part of the whole British Empire, which is as honourable as it is magnificent. We have given, are giving, and will continue to give, our very best—precious lives by the thousands, and treasure by the millions of pounds—and all this with a willingness of self-sacrifice and self-obliteration which nothing but a just cause could possibly have inspired.

Even, without the battalions of the enemy—and our Allies, at all events, are not without them—that *moral force* which Napoleon regarded as three parts of the victory is all upon our side : and it is with all humility, and with the profoundest thankfulness, that we *can*, and *do*, say this. It is the reward which we are now reaping for all the practical wisdom, justice, and consideration with which our great Empire has been administered these many years past. What a tribute to our *ability* to *colonize* is this response from the colonies to the call of the Mother Country in her hour of need ! What a proof of our *genius* for *ruling* is the steadfast loyalty of India, and her readiness to stand by us !

Contrast with the British ideas of colonisation as laid down long since—laid strong and firm—by Lord Durham, in regard

to Canada, and other great empire-builders all along,—contrast, I say, these with either the ancient Roman or Greek ideals of a colony, or the German ideal of to-day, and how deficient, how slack and poor, by comparison are *they all!*

And as the result, what do we see to-day? Men of the most varied type and mould—as varied as the climatic conditions under which they severally live and thrive in their own far-flung lands, as varied as the languages which some of them speak—are all one to-day in the eagerness with which they have come forward to uphold the British Power as the best government the world can show, and infinitely to be preferred to that rule of “blood and iron” which challenges it to-day! Australians and Canadians — our own kith and kin — those “sons of spaciousness,” quick, ready, and adaptive, men who can shoot, cook, and ride, look after themselves and their horse, and sharing with him that “horse-sense” which is so valuable to both—Goorkhas from the northern Indian hills—Sikhs and Lancers from the plains,—*there* they all are, in France to-day, eager, in company with our own Scottish regiments and with our brave Belgian and French Allies, to bear the brunt of this savage, reckless, relentless war! Even had we known that some such demonstration of British Patriotism was sure, one day, to be called for, who could have ever dreamed that the response would be so splendid! In that respect it is only the truth to say—such is the grim irony of the situation—that our enemy has done us a true service! The War “has worked upon Britain and her Empire like a magic spell:” And, on the other hand, secure in “the superstition of Prussia’s invincibility”—“more successful in deceiving themselves than in deceiving others”—the War Lords of Germany have added blunder to blunder, and in the end have left everything to chance, like the desperate gamblers they have shown themselves to be. They have shown that “he makes an ill preparation for victory who puts his trust in spies.” Deliberately prepared to dishonour their country’s pledged word, they “knew no more of Britain’s intention than of Belgium’s energy to defend her borders,” miscalculating both the honour of the one and the brave, unflinching courage of the other; and so bungling in their counsels that their statesmen “made no attempt to prepare the way for the vast army which they thrust

into Belgium.' And, although it would ill become me to criticise military affairs, it is an opinion now generally held that the modern German idea of military success, which is to overwhelm by mere masses and weight—weight of men and weight of artillery—is deficient in other most important qualities—notably “intelligence in the rank and file,” upon which the founder of the Prussian army, Frederick the Great, was wont to lay the greatest stress.

2. I would say, therefore, that the Patriotism of our people has stood splendidly, hitherto, the severe test to which it has been put. Nor can I allow myself to doubt but that we shall reap further and great gain yet—long after the War is over, if we “use it lawfully”—in that purified service of country, for which, whether in War or Peace, a true Patriotism will always stand. Let us prepare ourselves beforehand against that time. Consider how greatly, how wonderfully, this terrible War has already opened our eyes to hitherto despised or neglected values in respect of the highest and best things, whether in national, social, or individual life.

III. One of the truest things which have been said of this War, and what we gladly recognise, is, that it has put up the value of the *best* things.

1. Even among *material* objects, take but one example—an example which an enlightened Patriotism will at once appreciate. Has not the War given a fresh and unwonted stimulus and a new meaning to the “Back to the Land” movement, which so many prophets have long proclaimed from the house-tops, and only proclaimed to deaf ears? We are being taught the value of the land as never before, and the longer the war lasts that lesson can only be the sharper. Will it be contended that the United Kingdom cannot grow more than 20 per cent. of the wheat required to feed its population? Or again, you are aware that—to the injury of our own West Indian trade—Germany and Austria have been supplying by far the largest part of the sugar which we consume. And now, if we are driven to grow our own sugar (*beet* sugar—*i.e.*, as the German and Austrian are), is *that* not a happy result? Surely there lies a prospect of increased value for the land! And if, as a fact, every European country, except Norway, grows its own sugar, it is hard to see why *we* should not. “Back to the land,”

“Grow more food stuffs,” is a teaching which is surely as patriotic as it is sound. At least, I don’t expect it will be laughed at any more. The truest basis of national welfare must be sought in the land, and in its more intensive use.

2. But even higher still are the *social* and *individual* personal gains which we expect, with much confidence, to accrue from the War.

If, as a nation, we learn to curb our growing and foolish extravagance, and spend less upon our amusements and our pleasures—if we are brought back to simpler ways of life—if class distinctions shall count for less (how does war, to be sure, *obliterate* these in a splendid fashion!)—if politics are found to be but “a very little thing,” when a nation is struggling for dear life—if the old neighbourliness and friendliness of the village and country-side can, in some degree, be restored—if “a new spirit of responsibility and brotherhood” is developed, of “responsibility” on my own account and “brotherhood” as regards my neighbour,—Shall *that* not *all* be for good? Then we can only hope it may be permanent.

Seriousness—as pervading all life—is the dominating note of the day and the hour; and where it is absent, where the old frivolity still obtains, we confess to a feeling of disappointment—and, in the case of the young, particularly so. For example, there are ways and practices of life among the young people of both sexes to-day, such as the spending so much of their leisure time in walking out alone together, to the neglect of precious opportunities of self-culture and self-improvement—a thing of doubtful propriety *at any time*—which is very culpably thoughtless, and scarcely even decent to-day, when the flower of our manhood, their brothers and friends, are being cut down by hundreds upon the battlefield, to save them from a hideous yoke! It is thoughtlessness in the first degree—such thoughtlessness as to any right-thinking patriotic feeling has quite said “Good-bye.”

Thank God, the women in the country, generally everywhere, to-day—headed by our gracious Queen—are showing a truer and finer appreciation of what Patriotism requires of them, absolutely laying aside their gaiety and their pleasures that they may have the more time to devote to the care and comfort of the soldiers and the sailors, or to minister to the

sick, the wounded, and the refugees. Why, the veriest child among us should have got it into its head ere now that our country and Empire are face to face with the most serious danger that ever yet befell her. And, if you would understand the right spirit in which to meet that danger, go home and read Professor Aytoun's "Edinburgh after Flodden," when Randolph Murray appeared in the Council Chamber of high Dunedin, with "something still to tell," to wit

"That no Scottish foot went backward
When the Royal Lion fell!"

Listen to the Provost, "old, undaunted chief"—

". To the Churches everyone,
There to pray to Mary Mother, and to her anointed Son,
That the thunderbolt above us may not fall in ruin yet!
That in fire and blood and rapine Scotland's glory may not set."

IV. Let me conclude with some reflections such as suggest themselves regarding the outlook—not perhaps immediate, but *ultimate*—which, as patriots, we seem warranted to entertain far away and beyond and past all the confusion, suffering, sorrow, and loss occasioned by this fearful and relentless War.

Well, then, and if I am asked an opinion, I can only repeat now, what it has been from the first, and making all allowance for the fearful sacrifices we shall have to make, my view, my conviction is one of absolute and unshaken confidence in the result, in God's own time.

"Nor would I bate a jot of heart, or hope,
But still bear up, and steer right onward."

Nor is it merely "the *wish*" that "is father to the *thought*." As *reasonable*, and even more as *religious*, men and women, we cannot allow ourselves to think any other thoughts.

1. We ground our hopes not upon the tremendous strength of our fleets, holding and keeping open for us the command of the seas, nor upon the efficiency of our army, which, though small, has been found by our enemies themselves to be *not* "contemptible," but second to none as a striking force; nor upon the generalship of our leaders—but far more upon those

moral qualities, whether in men or leaders, which have told in our favour so often in the past, and which were never more conspicuous than to-day :—To begin with, and above all, the strength which can only come of a just cause, and, further, that perfection of discipline and severe self-restraint which are so supremely necessary in the conduct of all civilised warfare, and the absence of which in their savage rage has so disgraced the German name. When our forces have got within the German frontier they will, I know, give an object-lesson of what civilised war in a hostile territory ought to be like.

2. Nor do I hesitate, in all humility, but with absolute confidence, to look even higher—aye, highest of all—for help and hope—even “to the hills, whence cometh our help.” I am well aware that our enemies, like ourselves, profess to rely upon the “God of battles” for the issue they hope for, and expect. But how that favourable issue can reasonably be expected by a people who deliberately began this war (for no other nation began it) by flouting both heaven and earth, and whose triumph, by their own programme, would be fatal to the dearest liberties of mankind, is a problem which our feeble logic fails to solve. Let us have no fear of the result. I certainly have none. “And when he falls, he falls like Lucifer, never to hope again.”

It is surely unthinkable that the glorious star of Britain’s Empire is now about to go down in blood, and that the Power which rules in the affairs of men, and which certainly “makes for righteousness,” has no further need of us. I shall not too readily believe *that*.

That there awaits a moral “count and reckoning” for all this waste and havoc, when the end comes, I do, with President Woodrow Wilson, most firmly believe—a reckoning in which there will appear as an item the life of every poor Belgian soldier, or young British lieutenant, ruthlessly shot down by men who had held up their hands, and shown the white flag, in deceitful token of surrender. Certain it also is that, as a nation, we shall pass through a “fiery trial.” Nevertheless, I have an immovable conviction that, under God, we shall again come out of it not only victorious, but as “silver purified,” and to be honoured as an instrument in the shaping of “a new and better world.”

For a nation which, in the dark days of the Indian Mutiny, grimly held on, while sober-minded men were forced to contemplate the possibility that her few regiments at command would have to cut their way through to Calcutta with the women and children, and leave the country to its fate—a nation which “ knows how to teach her sons to sink like men amongst sharks and billows, without parade, without display, as if duty were the most natural thing in the world ” ; for a nation which has behind it the record of the wreck of the “ Birkenhead,” the sinking of the “ Titanic,” and many another imperishable story—for such a Nation, I cannot doubt that there still awaits “ a future and a hope.”

“ Ye sons and daughters of British birth,
Where does the secret lie,
That you alone of all the earth
Can thus so nobly die? ”

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For the great cause (ecclesia docens et discens); some bits of spiritual "munition-work" in heaven's "great cause" and our own, together with some earlier work for the church. Aberdeen, "Daily journal" Press, 1915.
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